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GLAD TIDINGS  
(NO. 1)

HOW TO OBTAIN  
HAPPINESS AND HEALTH

Phil 6128.32

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**January 11, 1921**





# **GLAD TIDINGS**

(NO. 1)



## **HOW TO OBTAIN HAPPINESS AND HEALTH**



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# HOW TO OBTAIN HAPPINESS AND HEALTH

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## CHAPTER I.

### HAPPINESS AND HEALTH.

Happiness is what everyone is seeking for. There is no happiness without health. We write to point out the way to happiness and health, here in this world, and eternal happiness in the world to come; to tell the afflicted how they can be healed by the Lord, and demonstrate for themselves the truth of the teachings contained in this book, which are the teachings of Jesus unfolded or made plain. If you are afflicted, and are an unbeliever in Jesus Christ, if you will believe sufficiently in him to prove him; that is, to commence to do what he says, (what we tell you in this book to do,) he will heal you to prove his power to you, that you may become a steadfast believer and serve him. He will do it, friend—do not doubt it for a moment, because you can demonstrate it for your own self and be healed, as I have said.

In the Scriptures God asks mankind—the unbeliever or the believer who is weak in the faith—to simply prove him; simply “taste and see that the Lord is good;” taste and find out for yourself that God will bless you with happiness, and with health if you are sick, if



you will commence *in humility* to walk in his ways. His ways are ways of happiness, here in this world, and everlasting happiness in the next world. In his way is to be found the only genuine happiness here on this earth. The Scriptures say, "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come."

The teachings of Jesus are that we should be happy, here in this life, and be healed of our diseases by the power of his Spirit, and have eternal happiness in the life that is to come. He began his teachings by promising blessings or happiness, to commence with us right here in this world, saying, "Blessed are the meek."—"Blessed are you that do so and so."—"Rejoice and be exceeding glad."—"Rejoice because your names are written in heaven."—"These things have I spoken unto you, that my joy might remain in you."—"And your joy no man taketh from you."

When Jesus was on this earth, the truth of his teachings was confirmed or demonstrated to sincere truth seekers, principally by healing. And before he left the world he told his disciples that when he was gone, he would be with them in spirit, even to the end of the world. He said, "Lo, I am with you always, even unto the end of the world;" so that all sincere truth seekers should know and prove for themselves the truth of his doctrine, and know that he would heal those who were afflicted; heal them of sickness, and heal them of sin.

In those ancient days the disciples understood the truth and lived it, and that is why the truth was *demonstrated* to them. This condition existed among the disciples for about two hundred years, or over one hundred years after the apostles had gone. We find this to be the case from ancient history, which we quote

in another chapter. When healing ceased to exist among the disciples, as did other spiritual gifts, it was when they had drifted away from the truth and had ceased to understand it and live it.

It is prophesied in the Scriptures that they would fall away. It is also prophesied in the Scriptures that in the last days the Lord would set his hand again, the second time, to recover his people. And the truth in its fulness will again be established on the earth and understood, and lived up to. That is to say, the kingdom or church of God will again be established on the earth with the gifts and blessings as in the days of old. This is a day of preparation, and the preparatory work for that time has come. God has his times and seasons to bring forth his special works on the earth. And the way is to be prepared by people being healed of their diseases, and also by other manifestations of the power of God.

When the time comes that the truth is lived up to in its fulness, then God will endow men with the same power and authority that the disciples had in ancient times, when the same great works, as we believe, will be wrought again on the earth.

It is written in the New Testament, "Is any among you afflicted? let him pray."

Prayer is very much misunderstood. We write to make these things plain, and we will make them plain and simple, so that any person who will commence to do God's will, can understand them.

It does not require an education to understand the things of God, nor the study of metaphysical books written by any man. It simply requires humility; a willingness to commence in earnest and do what God wants you to do; then he gives you the understanding. He gives it to you by enlightening your mind so you

can see and understand the Scriptures, which is his guide to humanity, to lead "whosoever will" to happiness, here in this world, and eternal happiness in the world beyond.

A person may be having good health and enjoying the pleasures of sin; that is, walking not in God's way; but that way leads to unhappiness, which will come sooner or later; if not in this world, in the next world, just as the Scriptures say.

The healing that is being done to-day in different religious denominations, is done by the power of God. Healing is a good work, and all good comes from God. The evil one, "that wicked one" (1 John 5:18), never did heal any person. God forbid that we should fail to see and acknowledge all the good that is in the different religions to-day, their healing and other good works. But the churches are greatly lacking, many of them even denying the power of God to heal the sick in this age, and to work miracles; and they love money, and their substances, and their fine apparel, and the adorning of their churches, more than they love the poor and needy, the sick and the afflicted. Pride,—a lack of humility,—the love of the world and of the fine things thereof, following the desires of the flesh, are the sins of the churches to-day. The worship of the great majority of the churches, especially of the larger ones in our cities, is a worship of form, and the Spirit of God is greatly lacking. Of course there are some humble Christians in the churches.

It is recorded in the Scriptures that Aquila and Priscilla took Apollos unto them, "and expounded unto him the way of God more perfectly." This is what we are claiming to do, to expound the way of God; and we ask you to judge us by our fruits only. People can show their faith only by their works. If we are teach-

ing the truth, unmixed with error, our teachings being built upon Christ's gospel, then will God show forth his good works in us.

Jesus said, "These signs shall follow them that believe." The signs, healing and other spiritual gifts, are the demonstration, the manifestation of the power of God. Remember what Jesus said, "These signs shall follow *them that believe*." In other words, those who really believe, these signs shall follow them. Any people who have not the signs, do not believe, although they may think they do. Their faith is a dead faith, not a living faith. "Faith without works is dead."

Besides having the signs, a people must also have the good fruits of the Spirit, which are love, joy, peace, humility, etc. The signs, and the fruits of the Spirit, are the works or fruits which must follow, and will follow, them that actually believe. And as Jesus said, "Ye shall know them by their fruits." And it is only *by* their fruits that we *can* know them.

If our good fruits (that is, the fruits of those among us who individually keep the commandments of Christ,) are more abundant than those of other religions, then, of course, one should conclude that we have more light and more truth. It is truth, unmixed with error, that will make us free from the bondage of sin and sickness, and bring us true happiness that is lasting.

Here is what the Lord says in the Scriptures: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough [in your soul] to receive it;" yes, the blessing of health, in spirit and in body. Simply prove him, try him, and he will heal you, if you are afflicted, to prove his power to you, in order that you may become a firm believer and serve him, as we have said. You receive the bless-

ing in spirit first, and health in body is bound to follow.

Again, the Scriptures say, "O taste and see that the Lord is good." Again, Jesus said, "If any man will do his will [God's will], he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." Therefore, if you commence to do his will, you shall know and prove for your own self the truth of his doctrine, that it will bring you happiness and health.

Bear in mind right along that we are addressing the sick, or the sinner. Now the conclusion of the whole matter is simply this: You make up your mind that you are going to commence to live a good life, a life of obedience to God. This is repentance. It is a beginning in the ways of God. When you so decide in earnest in your heart, you are contrite and sorry for your past sins; and your sincere resolve to live a better life causes you to be cheered up; and your love for those who are near to you, and your love for humanity, is increased. Your joy is increased, and you have peace of mind. You feel that you could bear or suffer long and be more patient with one who might mistreat you. You have more confidence, which is faith, and you feel more humble. In a word, Love is increased in your heart.

Now the Scriptures say that God is Love. Then if God is Love, Love is God. Therefore, God, that is to say, his Spirit,—that is present everywhere—has come to you and blessed you thus far, because of your sincere resolve to live a better life, which, as stated before, is repentance.

Remember that if you have repented and are cheered up, that this feeling is the Spirit of God that has come to you. How do we know it is the Spirit of God? We know it by the results or the fruits which it produces in our hearts, as the Scriptures say; and as you can

prove later on to your own self, if you doubt it now. This is all made plain in the Scriptures, as we will show you in a moment.

As I have said, you have more Love, more Joy, more Peace, more Longsuffering, more Gentleness, more Goodness, more Faith, more Meekness, more Temperance. Now here is what the Scriptures say, which settles the question and makes it plain: "The fruit of the Spirit is Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance."

Now this improved condition of your mind, which is the Spirit of God that has come to you, as we have said, will banish disease from your body. It surely will. Do not doubt it for a moment, brother, but just try it, just prove God for yourself by continuing in this good way, and you will be healed and made whole as sure as the Lord lives. You will be surprised at the good results on your mind and on your body. You will grow better, physically and spiritually, day by day. And if you have sufficient of this love and faith, you will be healed at once. Your mind will become enlightened to understand the Scriptures, according to your faith; that is, your obedience, for faith without works availeth nothing. Your memory, your judgment, every faculty of your mind, will improve day by day. Your doubts and fears about your being healed, and about your prosperity in every way, will disappear. In a word, you are then on the good road that leads to the only real happiness in this world; and if you have sufficient of this love and faith, you already have real happiness.

Christ has promised that the Spirit, his Spirit, the Comforter, shall abide or remain with his obedient children. We will tell you further on how to banish

doubts and fears if you have them, and have confidence or faith in God.

It is easy for anyone who really desires the only true happiness in this world, and who desires good health always. And should not anyone desire this? It is worth more than a fortune of gold to anyone. The riches of this world are not to be compared to it. I speak of happiness here in this life. And what about eternity, if you are not walking in God's way here in this life?

The Scriptures say, "The kingdom of God is righteousness, peace and joy in the Holy Spirit." And also, "The kingdom of God is within you." The most desirable thing in the world is to have in you "peace" and "joy," God's peace and joy, here in this world. If you have God's peace and joy in you, you will have his Love, which is the greatest thing in the world, the most desirable above all other things.

And again, the Scriptures say, if we "seek first the kingdom of God and his righteousness, all these things [food and raiment] shall be added unto you." Your temporal labors will be prospered of the Lord. Let God rule in your heart and be king. Get his kingdom, his Spirit, in you, and all worldly care and anxiety is banished, and you will go about your daily work happy and contented, full of ambition and new life. Keeping this cheerful and happy frame of mind, the Spirit of God in us, is obeying or serving God through love, instead of through fear or compulsion.

How is it that we are healed by keeping this Spirit in us? It matters not how it is done, it is done, as anyone will find out who tries it. God does it by his power. Those who think it is only the influence of a cheerful mind upon the body that does the healing, and who doubt that it is the power of God that does

it, to them we will say, that if they are healed, and give not God all the glory and credit for it, either the same disease, or a worse one, or other serious trials,—that is to say, unhappiness—will surely come to them at some future time, either in this world or in the next. Everyone, even the vilest sinner, who is healed of any disease, whether he believes in God or not, is healed by the power of God alone. All healing and all good comes from God; but alas, many people do not give him the credit for it. He loves all mankind. “He sendeth rain on the just and on the unjust.”

God is a God of love and kindness, full of mercy, longsuffering and forgiveness; and as long as we are striving to keep his Spirit in us, we can obtain forgiveness when we transgress and lose it, and get it back again by repentance.

Now the sum and substance of the whole matter is to retain or keep his Spirit in us, getting it back again at once by repentance when we lose it through transgression. We know when we have it, by its good fruits, as we have said, which are love, joy, peace, etc. And upon this point, getting the Spirit back again when we lose it, we will speak further in another chapter.

Now, concerning prayer: Are we healed by our own prayer, or by the joint prayer of ourselves and one or more of the faithful? Both ways. Prayer is misunderstood, as stated before. The desires of the heart that go out to God, is prayer, whether spoken or unspoken. Having the good Spirit in us, God's love, joy, peace, etc., is communing with God, or prayer. We go about our daily work communing with God, (communings with our own heart, when we have his Spirit in us, is communing with God,)



living the good Spirit that is within us, talking with him in our hearts, rejoicing in him, making requests or asking him at times for things that are right; for instance, to heal us, if afflicted, or to heal another; and we do not ask amiss when we are guided by his Spirit. It is happiness to go about our daily work repeating in our hearts (at times when our minds are not wholly occupied with our temporal work) such passages as this: "The fruit of the Spirit is love, joy, peace," etc.; and as Paul says, "Singing [in your heart] and making melody in your hearts to God." This is communion with God, or prayer. Such a person can pray "the prayer of faith," that James speaks of. This is the prayer that heals; this is to "walk in the Spirit" or be "led by the Spirit," as Paul says; or to "pray without ceasing;" for our constant desires are then going out to God.

Do this, brother, then obedience becomes a pleasure. Do this, it is the prayer that God hears. Do this, and you are already healed. Do this, have an absolute faith in God that all things are possible to him, doubting nothing, and if so afflicted, it will heal a tumor, or a cancer, or any other disease. Do this, it is true happiness that the world knows not of; happiness here in this world, and it will lead you to eternal happiness in the next world.

We are also healed by our own prayer in conjunction with the prayer of one or more of the faithful. But why call upon another to do that which you can do yourself, or rather have God do for you, at your own request? The Scriptures are plain on this point.

The Scriptures say, Is any among you *afflicted*? Let him pray. \* \* Is any *sick* among you? Let him call for the faithful. (It reads, "Let him call for the elders of the church.") See Chapter 12 concerning

the church to be established in the Lord's own due time.) Let him request the faithful to pray for him.

Now there is a difference between having an *affliction*, and being really and truly *sick*. The word of God in this passage makes the following distinction: By the term "sick" is meant real and actual sickness. As we would say, He is sick in bed and a very sick man. In which case a person is overcome by severe sickness, and in need of the helpful prayer of others.

By the term "afflicted" is meant any condition of disease other than being overcome by severe sickness. Therefore, he who is *afflicted*, let him pray. But he who is *sick*, let him call for the faithful to pray for him.

We do not mean to say that it is wrong to request the prayer of one or more other persons when we are only afflicted. But we must remember what the Scriptures say on this point, and act accordingly, being strong in the faith and not weak, if we desire good health continually, and true happiness.

In other words, we should so live that we may have the faith, that God may grant our own request, working out our own salvation; for we must, in time, work out our own salvation. If one is too weak in the faith (which means too disobedient) to be healed by his own prayer, then let him as a last resort ask another or others for their helpful prayers to God in his behalf. But when you ask the prayer of another, it is necessary that you yourself have faith and humility to a degree sufficient to be healed.

As previously stated, we get the understanding of God and of spiritual things only by God's Spirit enlightening our minds to understand. He gives us the understanding. It is a gift from God. We quote from the Scriptures as follows:

“Then opened he their understanding, that they might understand the Scriptures.” “The Son of God is come, and *hath given us* an understanding.” “That \* \* the Father of Glory may *give unto you* the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened.” “If any of you lack wisdom, let him ask of God.” “But the wicked shall do wickedly, and none of the wicked shall understand, but the wise [the godly wise, the obedient] shall understand.” “There is a spirit in man: and the inspiration of the Almighty giveth them understanding.”

On what conditions does God give us the understanding of his Word so we can be healed in soul and in body? Only upon conditions of our obedience. Become humble and contrite before God, and repent. Humility is the next greatest thing in the world. Love, which Paul calls Charity,—which is the love of God in the heart of man—is the greatest thing in the world; but no one can have God’s love to any great degree without first becoming humble. Let your constant desire be, that God will give you meekness or humility, as a little child, to learn of him, that you may have his love in you abundantly, and you will be surprised at the way your mind will be enlightened to understand. The Scriptures will then be a new revelation to you.

It is a divine principle of God, a spiritual law, that man receives light and understanding only according to his faith and obedience. Man receives just what he earns. As a man soweth, so shall he also reap. God is merciful, but he cannot rob justice. There is a spiritual law of mercy on the one hand, and the law of justice on the other. His laws are

spiritual and unchangeable. We are to work out our own salvation.

Doubts and fears of being healed show a lack of full faith or confidence in God. You must have faith in God's power to heal you. Simply believe that he will heal you, and cheer up, have confidence that he will do it, and commence to keep his commandments, and you will be healed. Jesus said, "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Simply believe, only believe, do not doubt, then cheer up and rejoice, and know that all things are possible with God. Your cheering up is one of the good fruits of the Spirit, (joy) as the Scriptures say. God will see to it that you retain this cheerfulness, and confidence, which is faith, and he will not allow the evil one to disturb your faith as long as you are striving to be obedient.

The Spirit of God puts the right ideas or thoughts into our minds; that is to say, faith or confidence, love, cheerfulness or joy, peace of mind, etc. It is the evil one that puts the wrong ideas or thoughts into our minds; such as doubts, fears, imaginations, anxiety, which bring more or less of unhappiness and disease. He is a liar from the beginning, as the word of God says, and all these evil or wrong ideas are lies or evil imaginations; therefore, do not believe them nor entertain them, but cast them out, and believe God, and lay hold on happiness and health, instead of fears and affliction.

The evil one whispers into the heart of an unbeliever, Do not believe that God can heal you. He whispers into the heart of a lukewarm Christian, Do not believe that you have sufficient faith for God

to heal you. But, as it is written, he is the enemy of all good, the enemy of happiness and of all righteousness, and a liar from the beginning. He is the father of doubts and fears, therefore cast him out, and believe God, and your reward will come. Strive to keep the good Spirit in you, and according to your diligence will God protect you from the evil one and give you back his Spirit, by your repentance, when you drive the Spirit away by transgression.

The Scriptures tell us how to control our minds, our thoughts, in order to retain the peace and happiness of God. Do not think about your bodily infirmities, or any worldly troubles. Throw all these things out of your mind, trusting God for results, go about your daily work and think about the things of God; that is, when your mind is unoccupied with your temporal work. The things of God are the only things that can bring you true and lasting happiness, in this world and in the next. The pleasures afforded by the things of the world are empty and fleeting; while the love, joy and peace of God, which begins with us here in this world, is lasting and eternal.

It is written: "Rejoice in the Lord always, and again I say, Rejoice \* \* be careful for [anxious about, or worry about] nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ. [God will keep or protect your mind from fears and worry.] Finally, brethren, whatsoever things are true, [the things of God, his love, joy and peace, which are the only true and real things] whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, what-

soever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"

Think and meditate upon the things of God. He will enable you to do this, according to your diligence in keeping his commandments. You are then walking spiritually and not carnally. It is written, "To be carnally minded is death; but to be spiritually minded is life and peace." Yes, peace, and joy, and health always, and happiness that the world knows not of.

Again it is written, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ came to destroy evil and unhappiness, and to make people happy. It is by keeping the Spirit of Christ in us that evil is destroyed in ourselves; that is, banished from us. God protects us and delivers us from evil, as long as we are striving to serve him, and does not allow the evil one to steal away the good seed or Spirit out of our hearts.

Watch yourself, therefore, and remember that when you have doubts about your being healed (you that are afflicted), and have fears about it, or fears about anything not being as you would like it, or not turning out in the future as you would like, remember that the enemy of righteousness and not God, put those thoughts in your mind. They are fears, to shake your confidence or faith in God, who says that all things which happen to those who love him, turn out for their good. You can, therefore, (according to your faithfulness) look on the bright side and dispel sickness and trouble; or on the dark side and have sickness and trouble. A person can bring a disease upon himself by imagining that he is getting it. For instance, one who has a weak stomach,—which is not a disease—and who frequently over-eats, can bring on chronic dyspepsia by thinking that

he is getting it; whereas, if he had not harbored the imaginations that this disease was coming upon him, he would have escaped the disease. Therefore, think right, fear not, and serve God; and he will give you power to direct your thoughts in the right way to secure happiness and health. Think that there is nothing the matter with you; or, if you have a disease, think that God is going to heal you right away, and strive to keep his commandments, and the disease will surely disappear, for God will heal you by his power. Think on the good side, on the bright side, of everything, and not on the evil or dark side.

It therefore lies with you. You can do as the Lord tells you, "Think no evil," (1 Cor. 13:5,) look on the bright side and trust God with everything, and have happiness and health. Or, you can do as the evil one tells you, harbor doubts and fears, and have unhappiness and disease. Christians should remember this; and remember that it applies to everything, every little thing in our daily life, that causes us the least fear, up to the more serious troubles. And we can apply it almost every hour in the day to the small things. Life is made up mostly of small things. Keep cheerful, keep happy and trust everything to God, who knows all your thoughts, and who says of his children as follows: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Remember this: "Fear not."

Some people who claim to be Christians, worry and fret over mere trifles much of the time, allowing the evil one to lead them here and there. They are not Christians, because they are walking carnally. If they were Christians, they would have the Spirit and the

good fruits of it, which are love, joy in the Lord, the peace of God, and confidence or faith in him. The Scriptures say that "Charity thinketh no evil." Charity is Love, and Love is God's Spirit. Get his Spirit in you, and you will think no evil.

Again, it is written of Christians, "For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, [doubts and fears; also vain imaginations, pertaining to the pride of this world]; and every high thing that exalteth itself against the knowledge of God; [against our knowledge or understanding of God, against his Spirit, which strives to have place in us] and bringing into captivity every thought to the obedience of Christ." And if we bring every thought into captivity to the obedience of Christ, we will have his Spirit and the good fruits of it, and a healthy soul; and if your soul is in health, your body is bound to be in health.

Say that from some unnecessary cause you think that you feel badly. If you will think otherwise, and think so with sufficient determination, looking to God to banish the ill feeling, it will depart, and you will feel good. Brother, are you aware of the power which God will give to the faithful to overcome pain and suffering? The blessings, the power to overcome, and to be happy, which God will give to the faithful is wonderful. There is every inducement in the world to serve God as we should. Faith and love is the thing, confidence in God; have confidence in him and fear not. Become obedient and he will give you this faith and love and take all your fears away.

No matter what there is to cause you anxiety, just remember what the Lord says in passages like these:



"All things work together for good to them that love God." "Casting all your care upon him; for he careth for you." "Perfect love casteth out fear." "Rejoice [keep cheerful] evermore." "The kingdom of God is righteousness, peace and joy in the Holy Spirit." "The kingdom of God is within you."

How true it is that the kingdom of God or happiness is within a person. Therefore, keep it in you and great will be your reward. When doubts and melancholy seem to come, just remember the favorite passage of Scripture which tells us to be anxious about nothing, and cheer up and stay "cheered up;" and if you do not, you are not obeying God, and you cannot expect him to make you whole.

Then who are you going to allow to be king and reign in your heart? God, whose Spirit brings you everything that is lovely, joyous, peaceful, and which brings health and happiness? Or the evil one, the spirit of fear, doubt, no confidence or faith, which brings unrest, unhappiness and disease? Which spirit are you going to be led by and follow? Just surrender all for Christ; by so doing you escape the troubles of life. And if your surrender to him is complete, so you can be led by his Spirit, then only listen to these glorious promises contained in the Scriptures; promises of good things here in this world. And we will have still better things in the world to come. You can have these good things now; not at some time in the future, but now. Here are the promises:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; \* \* And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: And thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee. \* \* So shalt thou find favour and good understanding in the sight of God and man \* \* And he shall direct thy paths \* \* It shall be health to thy navel, and marrow to thy bones \* \* So shall thy barns be filled with plenty \* \* When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."

"Attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh."

"If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures."

"Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come."

"I [Jesus] am come that they might have life, and that they might have it more abundantly." "These things have I [Jesus] spoken unto you, that my joy might remain in you, and that your joy might be full."

"Seek first the kingdom of God and his righteousness, and all these things [food and raiment] shall be added unto you." "I am the Lord that healeth thee."

"Bless the Lord \* \* who forgiveth all thine iniquities, who healeth all thy diseases."

And when you receive these blessings, you will desire to impart to others the light and truth you have received, that they also might have happiness and health as you have, here in this world, and greater happiness in the world that is to come.

## CHAPTER II.

### OBEY AND ESCAPE CHASTISEMENT, AND LIVE HAPPY, AS GOD INTENDED WE SHOULD.

“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth, he chasteneth \* \* [to purge us of our sins] that we might be partakers of his holiness.”

“If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.”

It should not be a material point with us whether it is the Lord or Satan that brings chastisements or trials upon us. We should be satisfied with what the Scriptures say about it. We mention our views on this point and refer to the Scriptures, only because people differ about it.

We find from the following passages that Satan afflicts us, (Luke 13:16. Job 2:7, etc.); and brings trials upon us, (1 Peter 5:8-10. 2 Cor. 2:11. Matt. 13-39, etc.); but Satan's power can be resisted and overcome, because it is under the control and overruling power of God; (Job. 1:12 2:4-6. 1 Cor. 10:13. James 4:7. Rom. 16:20, etc.); which makes God omnipotent or all powerful, as the Scriptures say.

It is all right to say that the Lord brings chastisements or trials upon us, which he does for our benefit, to purge us of sin and make us obedient, as the Scriptures say so many times in plain words. And they also say, that we can escape chastisement and live happy, by being obedient. We have just quoted Scripture that says so, and will quote other passages further on.

"Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty."

"God dealeth with you as with sons; for what son is he whom the father chasteneth not? \* \* For they [our earthly parents] verily for a few days chastened us after their own pleasure; but he [God] for our profit, that we might be partakers of his holiness." To partake of his holiness, we must be purged of sin.

Some people claim that Satan has no power over the hearts of men, some even claiming that there is no devil. The Scriptures say otherwise. Concerning Satan's power over the hearts of men, it is written, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." So we see that Satan has power. There are various passages in the Scriptures that say so.

The object that Christians have in view is to overcome the power of Satan; the desires of the flesh and of the carnal mind. As we overcome the carnal mind, we have the Mind or Spirit of Christ. The object of Christians is to overcome to a sufficient degree that they may be led by the Spirit of Christ. Then, as the Word says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; \* \* as many as are led by the Spirit of God, they are the Sons of God."

There is a warfare going on in us, the Spirit warring against the flesh, and the flesh against the Spirit. It is written, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these [these two powers] are contrary the one to the other." "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts [desires] of the flesh." "The works of the flesh are manifest, which are these; adultery, fornication, un-

cleanness, lasciviousness, idolatry, [covetousness or the love of money is idolatry, Col. 3:5] witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; \* \* But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's, have crucified the flesh, with the affections and lusts."

"To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind [the mind led by the spirit of Satan] is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh [walking after the desires of the flesh] cannot please God; but ye [brethren] are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. \* \* As many as are led by the Spirit of God, they are the sons of God."

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." He said unto them, "Behold, I give unto you power to tread on serpents and scorpions, and over all the *power of the enemy*." Satan—the evil one.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

The Scriptures are plain on this point; that God is all powerful; and that Satan's power is restrained within certain limits, and can be cast out or overcome by the Spirit or power of God; cast out of our own selves by our own faith and obedience; and if one lives for it, God will give him the power to cast evil out of others.

There is a contrary power at work in opposition to God, but it is for our benefit, our final good, our purification and happiness, as we will show by the Scriptures as we proceed. God does not endow this opposing power with strength to be used against himself, but this opposing power is necessary, to bring about our true and lasting happiness. It is only by the warfare in overcoming it, that we can attain to real happiness.

Suppose you knew that this opposing power was necessary; that it is only by our battling against it and overcoming it, that our purification and true happiness could be brought about?

Suppose you knew that it was like this: that because of unchangeable spiritual laws, the laws of justice and mercy, which God could not change, or he would cease to be God; suppose that it would be an impossibility, on account of these spiritual laws, for God to create man and put him right into heaven or true happiness, without his first overcoming this opposing power in this world; suppose that man could never enjoy the sweet, without his first tasting of the bitter? Whether you believe these things or not, they are true.

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The Scriptures teach as follows:

THAT Satan can exercise his power with God's children, only as God will allow; or in other words, Satan's spirit or power can be overcome by God's Spirit or power which we receive from God, according to our obedience; every one receiving justice, whether peace or chastisement.

THAT Satan is allowed to bring chastisements upon God's children, upon righteous men, for their benefit, their purging and further purification; (as in the case

of Job) that they may see and discontinue certain shortcomings or besetting sins; and to chastise bad ones, also for their benefit.

THAT trials or chastisements are for our good and our purification, to make us better and happier, in this world and in the world to come.

THAT God will not lay upon his children any more chastisement than is right and necessary for their own good; as chastisement is, in nearly all cases, for the purpose of getting us to see and discontinue a certain sin or sins, as stated; and thus we are gradually purified or purged of our sins, and our happiness thereby created.

THAT God has provided a way, whereby we can be relieved of suffering, sickness and trouble, and be happy, and have good health, here in this world, and still greater happiness in the next world, if we will only avail ourselves of it.

THAT any person who is ready to surrender all for Christ and strive diligently to keep his commandments, it is not necessary for him to suffer or be chastised for years, or a lifetime, in order to reach the happiness that Jesus promises us here, but he can have it in a short time by becoming sufficiently obedient.

THAT Christians should not only be patient in tribulation, but should rejoice in tribulation, knowing that God is working with them, ("whom the Lord loveth he chasteneth") that they may see and discontinue a certain sin or sins, for their own good and their own happiness.

THAT when trials come, we should seek God to know what particular sin or sins we are suffering for, and that he wants us at that time to leave off; promising him, that if he will show us those sins, that we will repent of and discontinue them; and if

we do repent in sincerity, our relief will come quickly.

THAT in some cases, as in the case, for instance, of a righteous man suffering at his death; the suffering is to atone for sins standing against him, because of the spiritual and unchangeable laws of God; justice being on the one hand, and mercy on the other, the ends of the law having to be satisfied, for the man's final happiness.

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From here on, in mentioning the purpose of chastisement, we will except the point just referred to; that is, the suffering being to atone for past sins; because in most cases it is for the purpose of causing us to see and repent of a certain besetting sin or sins, which the Lord wants us to discontinue at that time.

We will take for example the case of Job. Paul refers to it and quotes Scripture from the book of Job. The book of Job was written for the very purpose of showing us the Lord's manner of dealing with his children, for their perfecting, purging, sanctification and happiness. As Job said during his trial, "When he hath tried me, I shall come forth as gold." There was, therefore, some dross in Job's heart to be purged out by the fiery trial which he experienced.

It says Job was perfect and upright. He was perfect as the word perfect is used in the Scriptures; but that does not mean that Job was so perfect that he could not have any shortcomings; because, we find that he did sin when his body was afflicted. The Lord accused Job of sinning, but afterwards justified him and relieved him of his affliction, just as soon as he repented of his besetting sin, which was self-righteousness and exaltation; Job not being as humble as he should have been. And so God deals with his children to-day; and will relieve



them of suffering just as soon as they repent of the besetting sin or sins that he wants them to see and discontinue.

Job argued with the Lord, justifying himself, and could not see why that affliction should have been brought upon him, until the Lord showed him his insignificance, and that he was self-righteous and exalted. Then he repented, and concluded to not argue with the Lord any longer, and acknowledged his sin, saying, "I abhor myself and repent in dust and ashes." Exaltation and self-righteousness is Satan's last chance, so to speak, to tempt the upright man. That is, the majority of them, as I believe. Happy is the man who has "overcome" in this respect.

Now who will say that there was any other way under the heavens by which Job could have been purified of that shortcoming, except through the trial that he had? To say that there was any other way, is to charge God with injustice, and to accuse him of being unmerciful; because, God being all powerful, he could have prevented Job's suffering.

There was no other way by which Job could have been brought to a higher state of perfection. The Scriptures say that God "will not lay upon man more [suffering] than is right." He will not lay upon man more chastisement than is necessary for the man's good and purification; and if we would escape chastisement and suffering, let us become obedient.

As to Job's suffering, how do we know but what that seige was the only serious trial that he ever had during his lifetime? How do we know but what Job had about all his extreme life troubles at that one time? I firmly believe that Job could have escaped much of his suffering if he had repented and humbled himself before the Lord sooner than he did.

Listen to what the Scriptures say on this point: "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good."

Here is one of the many passages of Scripture concerning our being purged of sin by chastisement. In speaking of Christians, it says, "Who are kept by the power of God, through faith; \* \* wherein ye greatly rejoice; though now for a season, if need be, [if it is necessary for chastisement to come] ye are in heaviness through manifold temptations: [not rejoicing, because of being tempted or chastised; but if trials are necessary, they come,] that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

This is God's plan of salvation or happiness, the eternal, the unchangeable law of salvation or happiness, by which man is purified, sanctified, and led up to greater happiness, here in this world, and in the world to come.

Look at the happiness and blessings which Job received, here on this earth, after his trial. It says, "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, etc.; \* \* and in all the land there were no women found so fair as the daughters of Job. \* \* After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations."

When we shall have passed on from this life, I am satisfied that we will find it to be on this wise: That if it were possible for God to create man and place him

in heaven or true happiness, without his having first to taste of the bitter in this life, and be purified here, God would do this. It is necessary for us to taste of the bitter, or we could never know the sweet. I also believe this to be the solution of the problem of infants and children—anyone in the flesh—having to suffer more or less. “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

Now God has provided a way whereby we can be relieved of sickness, trials and troubles, and enjoy happiness and health, if we will only take hold of it. Man is a free agent, knowing good from evil, and he is left to choose the good way and be happy, or the evil way and be unhappy; “choose you this day whom ye will serve;” if not unhappy now, then at some future time, in this world or in the next; for, if you follow not the good way, you will surely reach unhappiness, just as the Scriptures say.

In writing to the Hebrews, Paul says: “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. \* \* For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” Then Paul quotes Scripture from the book of Job, (part of which I have quoted, but wish to repeat it here, with some further comments, and quoting further), saying, “And ye have forgotten the exhortation which speaketh unto you as unto children; My son, despise not thou the chastening of the Lord, nor faint when you art rebuked of him: for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. \* \* for they [our

parents] verily for a few days chastened us after their own pleasure; but he for our profit; [to purge out one by one our besetting sins] that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed."

It is written of Job, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees; but now it [chastisement] is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." We should not faint and lose heart when trials come, but should lift up our heads and seek the Lord to find out the sin or sins he desires us to discontinue at that time. See what the Lord said to Job; "Gird up now thy loins like a man;" as Paul says, "Lift up the hands which hang down, and the feeble knees."

Listen to this Scripture: "Behold, *happy is the man* whom God correcteth; therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up; he woundeth, and his hands make whole." Yes, his hands make whole the very moment we humble our hearts before him and sincerely repent of the sin or sins that we are being chastised for, in order that we may see them and discontinue them. Therefore, *happy is the man whom God correcteth.*

We should rejoice in tribulation, as Paul says; knowing that God is going to cleanse us of another one or more

of our besetting sins; that is, if we will be cleansed; and know this of a surety, that we never can have lasting happiness and commit those sins. Therefore, we should seek at once to find out what our besetting sins are, repent of and discontinue them, and we will receive the blessing.

James says, "*My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing; [that we may be purified and become happy, here and hereafter]. If any of you lack wisdom, [for instance, to know why you have fallen into a temptation or trial, to know the particular sin that it is time you were getting rid of, to know God's will concerning you,] let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.*" Again, we read, "*If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*"

Now the fact is, that a true Christian should actually rejoice in tribulation, seek the Lord earnestly, and obtain relief quickly; and, realizing that he has repented of another one of his besetting sins, be happier than ever before, because he is that much nearer the crown. If all Christians would realize this and act accordingly, they would save themselves much suffering and sorrow throughout their lifetime.

We quote further from the Book of Job: "*Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.*" It is sent upon man for a purpose, as we see by the Scriptures. We must suffer for our transgressions until we are made to see them and repent of them.

Thus it is, through suffering, that people are made to overcome their besetting sins, one at a time, so to speak, as the years go by. But the all important point is, that we can avoid serious trials and troubles throughout our lifetime, and have happiness and health, if we will surrender all for Christ and humble ourselves as a little child. These are his teachings from first to last; that we receive his joy and love when we repent in sincerity and receive his Spirit. And he says that his joy will remain in us; and he tells us of all such glorious promises as this, if we will only avail ourselves of them. Then if his love, joy and peace are in us, are we being chastised? No. "If they obey and serve him, they shall spend their days in prosperity and their years in pleasures." Read the many passages of Scripture again which we have quoted on this point, on page 21 of this book.

We quote again from the book of Job: "How many are mine iniquities and sins? Make me to know my transgression and my sin." "Cause me to understand wherein I have erred." "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not, teach thou me, [show me my besetting sin or sins]. If I have done iniquity, I will do no more." "If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles; \* \* for then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee; and thou shalt pay thy vows."

We must make our vows or promises good, when we promise God during a trial that we will repent of and discontinue any certain sins if he will show them to us, so we can obtain relief. That is to say, we must strive

in all diligence to do so, then God will help us, and we will be blessed. The Lord is very merciful to those who strive diligently to keep his commandments.

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As to the happiness and prosperity of people in this world who do not serve God, we quote from the book of Job as follows: "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? [only temporary, only in this life]. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish forever: \* \* though wickedness be sweet in his mouth, though he hide it under his tongue, \* \* it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again. \* \* Heaven shall reveal his iniquity. \* \* This is the portion of a wicked man before God, and the heritage appointed unto him by God."

Again, it is written, "I was envious at the foolish, when I saw the prosperity of the wicked. \* \* They are not in trouble as other men. \* \* Their eyes stand out with fatness: They have more than heart could wish. \* \* Behold, these are the ungodly, who prosper in the world. \* \* I went into the sanctuary of God, then understood I their end. \* \* How are they brought into desolation, as in a moment? \* \* As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image. \* \* Thou shalt guide me with thy counsel, and afterward receive me to glory."

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When being chastised, if we have not been sufficiently obedient for God to hear and answer our request at once, we should persist, having patience, until our

prayer is answered. When asking the Lord for anything, we should remember what Jesus says about importunity: (Luke 11: 1-13. 18: 1-8). Importunity, persistence in asking for a thing, shows a strong desire for it, and the stronger the desire, the more we will strive to earn that thing. A blessing from God must be earned. We cannot receive it by simply asking for it; unless our prayer is "the prayer of faith," as mentioned in the Scriptures, which is the prayer of the obedient. The obedient receive prompt answers from the Lord. They can pray the prayer of faith. Faith without good works of righteousness, availeth nothing. "Let him ask in faith," the Scriptures say, and it shall be given him. Why is it people do not understand that faith without works is dead? Without works,—works of righteousness,—striving diligently to keep the commandments of Christ, we have no faith. We can show our faith and love for God only by keeping his commandments. When we ask a blessing from God, we must earn the blessing by our obedience; we must become humble, contrite, and repent. We must *do* as well as ask, then relief will come quickly. The Lord will relieve us on faithful promises or vows that we will leave off this or that sin, but, as he says, we must pay those vows.

If the Lord has given you relief heretofore on your promises, and you have not made them good, then you must stand your whipping; for, how can you expect him to hear you promptly when you have been so disobedient? Such persons must repent again, and come down in still greater depths of humility before the Lord will hear them.

Some people strive to get very near to God only when sore affliction comes, and when they are relieved they



soon go back to their old ways. Why do you do this? —You that are guilty. Do you want to have suffering all your lifetime? It is not necessary. You can have happiness and health if you desire it.

Some people who claim to be Christians, while in health and prosperity, seldom think of the Lord all through the day, but only at night, just before going to sleep; and then for the purpose of easing their conscience so they can go to sleep; and such persons expect to receive forgiveness for their sins, and they expect God to hear them promptly when sickness or troubles come. How can such persons have faith or pray the prayer of faith? They have little faith, and they cannot pray the prayer of faith. If Christians would be happy in this world, and have good health, and if they expect happiness hereafter, they must live a life of steadfast communion with God, and be led by his Spirit, the fruits of which are love, joy in the Lord, peace, etc. *Abide* in Christ, then he will always hear you; then you can ask what you will, and it shall be done unto you. If you abide in him, you will not ask amiss, but you will ask for that only which is according to his will.

Do not become discouraged if you are not relieved as soon as you think that you should be. To be discouraged is to doubt and to question God's way of dealing with you. To be discouraged proves your lack of faith or confidence in God to heal you of an affliction, or to hear you when in trouble. People are apt to think in their hearts like this: Why is it that the Lord allows me still to suffer, when I am doing the very best I know how? Have you been doing the best you know how?

Do not presume to pass judgment on God's way of dealing with you, thinking that you are sufficiently

righteous to be relieved when you think relief should come. Let God be the judge of this, and not you. The thing for one to do is to humble his heart and pray God to show him why he is suffering; what particular sin or sins he should discontinue; and keep right on, having patience and all confidence or faith in God, striving to keep his Spirit in him. And above all, we should not forget to "count it all joy," and get the joy of the Lord in us, which we can do as soon as we repent; then relief will come.

If a person is relieved before he sees and repents of the sin or sins he is suffering for, then he would still retain those sins. It is for a Christian's own good, therefore, that the affliction or trouble remains until he does see and repent of that which he is suffering for; because, if he is relieved without repenting, then the same affliction or some other trouble will surely return to him; and thus his sufferings will come and go, all his lifetime, and he will have dragged out a poor existence, when he could have been happy and could have done much good in the world.

Here is one thing that I would have you remember, if you profess to be a Christian and still have sore trials and afflictions: Say you are being chastised, and are praying for relief. If you expect relief without first seeing and repenting of the sin you are suffering for, it is like wishing for severe boils to heal up at once with the corruption remaining in them; they would only break out again in a more serious form. That corruption must come out, if you want permanent relief. Then, if you are a Christian who has forsaken the world to obtain the joy of Christ, why should you not rejoice under chastisement? You should strive to quickly find out from the Lord why you are suffering, then

repent of and be cleansed of that sin or corruption, and obtain relief which will be permanent; then your reward in happiness will be great.

To those who profess to be Christians, we say: If your afflictions and troubles are not very severe, and you are not living a life of communion with God, your joys and pleasures (what little you have of them) being in the things of the world, and not in the things of God, and at the same time you are contented, it is high time you were waking up. If you want heaven or happiness hereafter, you must get it in your soul here in this world first. If you are contented in the condition just described, you cannot claim to be a Christian. You are deceiving yourself. Are you willing to go into eternity this way? If not, and you desire to be a real Christian and have real happiness here and hereafter, then pray God to send chastisement upon you to cleanse you and bring you to obedience.

In this connection we must repeat again the following, in order to make some further remarks upon it: "If ye be without chastisement, whereof all are partakers, [until they become obedient, when chastisement ceases] then are ye bastards and not sons." Therefore, if you are contented, and at the same time your pleasures are not in the things of God, but in the things of this world, you are not a son of his, but a bastard. How can you afford to take chances on eternity? Do you not desire to be a son of his? How can you afford to lose, even in this life, the real joy that Christ alone can give, besides other blessings which a true Christian is entitled to? You cannot afford it, even as far as this life is concerned, neither can you afford to take any chances whatever on eternity.

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Happy is he who knows what it is to be led by the Spirit, and have a good portion of the love of God in his heart—that which Paul calls Charity. Read and meditate upon Paul's brief but most comprehensive and wonderful definition of charity in 1 Cor. 13:4-7. It is written, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption; \* \* And walk in love; \* \* Walk as children of light: For the fruit of the Spirit is in all goodness, and righteousness, and truth; \* \* Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." And, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." This is the way we should walk continually, and happy is he who can walk this way.

To be "led by the Spirit," to "walk in the Spirit," or "walk in love," is the high standard which all earnest Christians are striving for. Now it is truly a fact, that we can reach this standard in a short time by our obedience. Those who are ready to surrender everything in this world for Christ, want his joy in their hearts, and want it now. They do not want to have suffering and trials all their lifetime. They want to obey and escape chastisement. To such persons we say, Let your prayer to God be on this wise:

O Lord, I give up all this world to follow Christ, and I repent in dust and ashes. Help me to become humble, as a little child, and show me my duty; show me my besetting sins, that I may repent of every one of them, and leave them off now; for I desire to keep all thy commandments, that I may be led by thy Spirit. And if I walk not in thy ways, chastise me and bring me back, for I desire to be obedient; and I am ready

to receive my chastisement now, for I know that it is necessary to make me obedient, if I will not become obedient without it.

Happy is he who prays this prayer in sincerity, and who humbles himself before the Lord. He will not have to wait for his reward, and he will escape the trials and troubles of his lifetime, and be happy in this life and in the life which is to come.

## CHAPTER III.

### SPIRITUAL GIFTS.

Jesus told his apostles to go into all the world and preach the gospel, saying, "These signs shall follow them that believe." It says these signs,—spiritual gifts, see Mark 16:15-18,—shall follow *the believers*; not only the apostles, but the believers also. From the following passages we find that the signs were following the members or the believers in the church, as well as the apostles. (See Acts 6:8. Acts 21:9-10. 1 Cor. 12:7-11. 1 Cor. 12:27-31. 1 Cor. 14:1, 5, 12, 13, 31, 39. Rom. 12:6. Acts 19:6-7. James 5:14-15.)

I was brought up in the Christian church, and had been taught that these signs had ceased in the ancient church when the apostles left the world, and that they were to be done away after the days of the apostles; but I found from history of the ancient church that the signs had not ceased with the death of the apostles, but they existed in the church for about two hundred years, or over one hundred years after the apostles had gone. When they ceased to exist, it was when the church had drifted into error and unbelief, and had ceased to understand the truth and live it.

I give one quotation from the history of Eusebius Pamphilus, page 174, chapter 7, which shows that the signs were following the believers for about two hundred years after Christ.

Eusebius says, "These accounts are given by Irenaeus in those five books of his, to which he gave the title

of 'Refutation and Overthrow of False Doctrine.' In the second book of the same work, he also shows that even down to his times, instances of divine and miraculous power were remaining in some churches.

\* \* Those that were truly his disciples, receiving grace from him, in his name performed these things for the benefit of the rest of men, as every one received the free gift from him. Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. And, moreover, as we said above, even the dead have been raised and continued with us many years. And why should we say more? It is impossible to tell the number of gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, that was crucified under Pontius Pilate, and this, too, every day for the benefit of the heathen, without deceiving any, or exacting their money. For as she has received freely from God, she also freely ministers."

Before we finish quoting from Eusebius, we wish to say here as follows: The religious people to-day who charge for their services when they pray for the sick, are doing very wrong. This is not according to the word of God. Think of Paul or Peter sending in a bill for services to one whom they had healed? or making a charge for expounding their teachings, as some people do to-day. Jesus gave his disciples the gift to heal, and sent them out, saying, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: *Freely ye have received, freely give.*" To

require a money compensation for our services in any work of the Lord's is not according to the Scriptures. We do not believe in salaried preachers. This is priestcraft; being in the craft or business of preaching. True Christians will have sufficient charity or the love of God in their hearts to give according to the Scripture plan, and to give liberally. The Scripture plan is a free-will offering. If a preacher does not receive sufficient means for his support, according to the Scripture plan, his brethren have little of the love of God in their hearts, or else that preacher is at fault, being spiritually deficient; and it is his duty to earn what is lacking by engaging in temporal work of some kind. Alas, how many preachers there are to-day whose services are for sale to the congregation in any town that will pay them the highest salary, regardless of the greater good they might do in some town where the church was not so wealthy.

Paul wrote to the church, saying: "Now concerning the collection for the saints, [the poor, and also for other necessary expenses, as it takes means to carry on the Lord's work,] as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Again, Paul says in regard to giving, "But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

We believe in publishing the glad tidings of the gospel of Christ, whether it is published by word of mouth, or whether it is written, without requiring a money



compensation. This is according to the Scriptures. It is also according to the Scriptures, that all who can afford it, should give, to help along a work which they believe to be of God, and it is by those giving who can afford to give, that we expect to have the means to continue publishing, advertising and sending out these books. Those who believe the things contained in this book, if they can afford it and feel so disposed, can send us whatever they like, in order that we may continue this work, which we believe to be of God. We intend to keep a record of the names and addresses of all who order books, and opposite the names set down the amount which they may send. Those who cannot afford to give anything for the book, if they will write and say so, they are just as welcome to it as those who do give, for the books are free to the poor; or, to anyone for that matter. Those who do not believe the things contained in the book, and who do not want it, if they will please send us a postal card saying so, we will send them postage stamps for its return.

I add the following after this book is in type—in galleys—before being divided into pages. I started out to advertise that I would mail a book to anyone on receipt of a postal card, and sent the advertisement to some magazines, who informed me that they could not insert it, on account of postal regulations relative to the second class privilege, unless I changed it to read that postage be sent for the book.

I hope, and shall always pray, that the Spirit of God may go with this book, to convince people of the truths which I believe it contains, and that God may bless and prosper the work, that some good may be accomplished by its publication. I hope that sufficient means may come in, not only that I may be able to continue

sending out the books, but to give them as wide a circulation as possible. All the means coming in will be expended for the Lord's work, and none will be spent to gratify the worldly desires of any person whomsoever. A large circulation could be given the book by advertising it in the proper periodicals all over the country, more extensively than I am now doing.

The Scriptures say that the means or substance which anyone has is so many talents, which God has prospered him in acquiring, by his own labors. A man is steward over his own, but God will hold him accountable for his stewardship. We should remember what Jesus says in Matthew 25:14-30 about burying our talents. Many Christians are not prospered of the Lord because they bury their talents. They withhold their substance, and do not give sufficiently liberal. It is written, "There is that scattereth, and yet increaseth; and there is that withholdeth that is not meet, but it tendeth to poverty." Again, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty." The temporal prosperity of Christians,—those who can stand prosperity,—is from the Lord, as the Scriptures plainly say. Christians, if you only knew it, the way to be prospered both spiritually and temporally, is to open your heart and do good in a liberal way. What I say on this point is for the sole purpose of raising funds to continue publishing and sending out these books, to get them into the hands of as many truth-seekers as possible, which can be done by advertising them in a large way.

By the help of the Lord, if he is willing, I expect to write and publish Glad Tidings, No. 2. Those who believe these things, will likely desire to read it also, if the Lord wants it written, and I, of course, firmly

believe that he does. As to the time when it will be published, I do not know, as it is not yet written. All I can say is, that I will write it when I feel moved upon to do so, and it may be a year, or longer, before it is published. When men become hasty and over-anxious, they err.

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We will now finish quoting from Eusebius, who says: "In another place the same author writes: 'As we hear many of the brethren in the Church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.' These gifts of different kinds also continued with those that were worthy until the times mentioned."

Eusebius' history extends down to A. D. 324, and Irenaeus down to his time, which was nearly A. D. 200.

The Scriptures tell us the purpose of the spiritual gifts, saying that they are "For the perfecting of the saints, for the work of the ministry, for the edifying of the body [the church] of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Then we see the great necessity of these gifts, and why we need them as much to-day as the ancient church did.

"For the perfecting of the saints." For example, take the gift of knowledge or understanding; that is, a man's mind being enlightened to understand the Scriptures and spiritual things, so that he is healed of sickness, and of sin, whether he is healed of sickness or not, and made happy; those who

receive these gifts know of a surety that they are gifts from God, and they know how necessary these gifts are "for the perfecting of the saints;" for they could not be built up spiritually and perfected without them. When we know beyond all doubt that we ourselves and many of our brethren have received from God the gift of knowledge or understanding of spiritual things, and that some have been healed by the power of God, are not the Lord's people edified and built up by these gifts, and their faith confirmed and made stronger? Surely so; and the time is at hand, as I believe, when many other gifts, besides those of knowledge, healing, etc., will be made manifest, and the Lord's people edified and built up thereby.

"For the work of the ministry." Are there not as many unbelievers to-day as there were in ancient times? These spiritual gifts are needed to-day just the same as in those days, to convince sincere truth seekers of the power of God, that they may become steadfast and true believers. Then why do we not need these gifts to-day? Why should they be done away?

"For the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." How necessary it is that "these signs shall follow them that believe," as Jesus said they should; in order that God's people may be rooted and grounded in the truth of the Lord Jesus Christ, and in the unity of the faith, and of the knowledge of the Son of God. Have any yet come "unto a perfect man"? Does

any love his neighbor as himself? If not, then such need these gifts, for the purpose as mentioned; and "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." We need these gifts in order to become sanctified in Christ. I have heard people testify that they were sanctified, and by their fruits I knew they were mistaken. This is how you can know whether or not you have become sanctified: If you love your neighbor as you do yourself, and always do unto others as you would have others do unto you, then you are sanctified. Remember, that if you love your neighbor as you do yourself, you will do good to him just the same as you do good to yourself, in every way. Well did the apostle Paul say, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

Some will say, The gift of knowledge or the gift of wisdom is all right, but they do not believe the Lord intended that the gifts of healing, tongues, prophecy, miracles, etc., should continue in the church right along. But the Lord did intend that they should continue, and the only reason why all these gifts do not exist to-day is on account of unbelief. He who says that these gifts should be done away, does not desire to be edified spiritually. He may think he does, but he who does not believe in all the spiritual gifts to-day, is deceiving himself, and has not real faith in the Lord Jesus Christ. Such a person has not yet wholly given up the world, and it is impossible for him to serve God, for Jesus says "Ye cannot serve God and mammon."

We see that the church at Corinth, whom Paul writes to, (1 Cor. Chaps. 12, 13 and 14) were striving

zealously after spiritual gifts; and some of them, as it appears from that Scripture, were unwisely desiring certain gifts, seeking them for self-praise, to excel in the church. Hence Paul says to them, that to have charity, the love of God in the heart, was of greater importance than other gifts, which some of them were seeking, for power to excel or to be great in the church.

For instance, if one should desire the gift of healing or any other gift, desiring it with any thought in his heart for self-praise, or self-gratification, such a desire is of the flesh, and not of God. It was because of such desires in some of those at Corinth, that Paul writes to them concerning the gifts, telling them to seek such gifts as would edify and build them up.

As we have previously mentioned, Jesus said, "Ye shall know them by their fruits." And he also said, "These signs shall follow *them that believe.*" Therefore, them that actually believe, they who have actual faith, will have the fruits, the signs following.

In humility I make this assertion, which is as true as God is true: He who does not believe that the gifts should exist to-day, has not yet humbled himself before God, he is not yet converted, he is in darkness, and his mind is not yet enlightened to understand the first principles of the gospel of Christ. The thing for him to do is to repent and become humble; and if he does, the Lord will show him that what I say on this question is the truth from God.

God is unchangeable, the same yesterday, to-day and forever; and these gifts are done away only according to the unbelief of the children of men, and will be needed as long as there are men on the earth to be saved.

## CHAPTER IV.

### THE COMFORTER, OR SPIRIT OF CHRIST.

Just before he was crucified, Jesus said these wonderful words to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, *because it seeth him not*, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you. [In Spirit.] Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in the Father, and ye in me, and I [my Spirit] in you." \* \* "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When he, the Spirit of truth, is come, he shall guide you into all truth."

These are remarkable words. In speaking of the Holy Spirit, who Jesus says will dwell with us, and whom we cannot see, he uses the words "He" and "Him," which shows us that the Holy Spirit is a personality.

The Scriptures say that God, his Spirit, is everywhere. Concerning this, we have the following to say: Paul says (2 Cor. 12:1-4.) that he knew a man who was caught up to the third heaven and heard unspeakable

words, which it is not lawful for a man to utter; that is, some of the mysteries which God did not want anyone on this earth to know, except those sanctified ones to whom he revealed them. There are, of course, mysteries which God does not want even his most faithful servants to know all about. But it is lawful, and right, and the Lord desires that we should search the Scriptures and understand all we can from that which is written.

I desire to say a few words concerning the matter of the Holy Spirit being present everywhere, to comfort and to guide the righteous into all truth, as Jesus says. And in doing so, I will confine my words strictly according to that which is written in the Scriptures. My object in writing upon this point is because my belief regarding it is a comfort to me, and I believe it may do good and prove a comfort to others.

As I have said, Jesus refers to the Holy Spirit as "He," as a personality; saying, "When he is come, he shall guide you into all truth." "Even the Spirit of truth, whom the world cannot receive, *because it seeth him not*, neither knoweth him: but ye know him; for he dwelleth with you," etc.

It is written, "The Angel of the Lord encampeth round about them that fear him, and delivereth them." That is, delivereth them from evil. In speaking of angels, Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Then we see that the angels are present on this earth, and that the Angel of the Lord encampeth round about them that fear him; to deliver them from evil, to minister unto them, to comfort and guide the heirs of all salvation into all truth. Now I do not know whether the Angel of the Lord that encampeth



round about the righteous is the Holy Spirit or not, but this is my belief about it. And it has given me much joy and comfort, to realize that God is not way off yonder millions of miles away, but that he is here, ever present, even the Holy Spirit, the Spirit of Christ, to be with us and guide us in the right way if we will obey his voice that whispers to our hearts. I have the right to suppose in regard to this matter, for they of old did the same thing, as we find from the Scriptures. Paul, for instance, saying that so and so were his own ideas relative to such a matter. I say this of myself, and do not pretend to say it of the Lord.

Jesus, not desiring to oppose his enemies who were going to crucify him, told Peter to put up his sword, that his Father would give him more than twelve legions of angels if he desired.

The following words are to ancient Israel, collectively and individually; and of course to the Israel of God to-day: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. \* \* And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee."

The Apostle Paul says, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

In writing to the Hebrews, Paul says as follows:

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to *an innumerable company of angels*; to the general assembly and church of the firstborn, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.”

We find from many passages in the Scriptures that the Lord's work on the earth is accomplished by angels. We also find that there is a difference between the angels, some of them being higher and having more authority and knowledge than others; and that the angels who are higher, are generally spoken of as the angel or angels of God, or holy angels, or the Angel of the Lord. And those who are lower, as angels, or angels of heaven.

I will quote some parts of the first and second chapters of Hebrews: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son; \* \* who, being the brightness of his glory, and the express image of his person; [a personal God; God made man in his own image and likeness. See Phil. 2:5-6. Col. 1:15. 1 John 3:2. Ex. 33:17-23] \* \* being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

“And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath annointed thee with the oil of gladness above thy fellows. \* \* But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? \* \* For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the work of thy hands. \* \*

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste of death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one. \* \* Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through

fear of death were all their lifetime subject to bondage.

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.”

Christ was God manifest in the flesh. Christ was, and is, God himself, even Jehovah, the eternal Father. Phillip said to Jesus, “Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me, hath seen the Father. And how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: But the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me: Or else believe me for the very works sake.”

We find expressions in the Scriptures like this: “Because he hath given us of his Spirit.” But these different expressions concerning the Holy Spirit do not alter the fact that the Holy Spirit is a personality, who is sent to be with the righteous, to comfort them, and to guide them into all truth, as Jesus says in the Scripture which we have quoted.

From various passages in the Scriptures we find that the angels of God have the power to appear in body and talk with chosen servants of the Lord on this earth.

The Lord says, “My Spirit shall not always strive with man.” I believe that the good angels *strive with*

*mankind*, whispering to their hearts—the conscience—trying to persuade them to live right. The Scriptures tell us that there are evil angels or spirits also, who are working with mankind. I believe that truly righteous men are led by, and delivered from evil by, the Angel of the Lord that encampeth round about them, as the Scriptures say.

When Jacob pronounced the great blessing of God upon the head of Joseph's two sons, Ephraim and Manasseh, by the power of the Holy Spirit, he said as follows: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Much more could be written upon this important subject, but I do not feel to write further upon it here.

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The Spirit of Christ or Spirit of God is spoken of in the Scriptures as the Comforter, the Spirit, the Holy Spirit, the Holy Ghost, the Spirit of Truth, Life, Truth, Love, the Mind of Christ, God, Christ, the Day Star, the Bread of heaven, the Water of life, etc. The Spirit of God and the Love of God are identical terms. When his Spirit is in us, his Love is in us.

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What consolation it is to true Christians, who, by faith, realize that the Spirit of Christ is right here on the earth to-day to be with them, ever present, to lead and guide them into all truth, to comfort them and make them happy. The joy of those who experience and realize this great fact could not be expressed in words. Skeptics may talk of the blind faith of true

Christians, but their faith is no blind faith. Christ, by the power of his Spirit, confirms in their souls the fact that his Spirit is with them, that it is in them, and they know it for themselves beyond all shadow of a doubt. They would die for their faith in Christ. The Spirit of Christ demonstrates, manifests and proves to them, by healing the sick and in other ways, the truth of his teachings, according to his words when he said, "If any man will do his [God's] will, he shall *know* of the doctrine." Why do skeptics say we are deceived, when they will not prove Christ for themselves?

## CHAPTER V.

### KEEPING THE GOOD SPIRIT IN US.

"Thou gavest also thy good Spirit to instruct them."

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

"If any man have not the Spirit of Christ, he is none of his. \* \* As many as are led by the Spirit of God, they are the sons of God." "Walk in the Spirit." "Keep yourselves in the love of God."

A great deal could be written upon the subject of how Christians grieve the good Spirit away by their transgressions. In this chapter I wish to speak of transgressions against the laws of Nature, against our own bodies, which grieve the Spirit of God away from us; and particularly of a temperate life, and of the sin of "surfeiting" or overeating, which Jesus himself speaks of.

Jesus says, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting." By looking up the meaning of this word, you will find it to be overeating or eating too much. Many Christians are not aware of how they grieve away the good Spirit by overeating; and also by overwork and worry, tiring out their bodies, because of "the cares of this life," which Jesus also speaks of. The Scriptures say, "Your body is the temple of the Holy Ghost." We should see that our bodies are always a fit temple for the Holy Spirit to dwell in.

Because of what Jesus says in Luke 12:22, and in other passages, some people claim that we should

take no thought about our eating or other things pertaining to the body. This is because they do not understand the Scriptures. I will quote one of these passages: Jesus is speaking here of the sin of covetousness; speaking to the multitude and to his disciples; but the following words he addressed to his disciples, the twelve, who were to go and preach the gospel to every creature:

“And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; [to provide food for the future] neither for your body, what ye shall put on. [To provide raiment for the future.] The life is more than meat, and the body more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? \* \* Seek not ye [his twelve disciples] what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.”

These things were to be provided for the disciples, by the brethren giving to them, because they were to devote all their time to spiritual work.

We are to take heed to ourselves in things pertaining to our bodies; this is why Jesus tells us to beware of surfeiting, and of other things relative to the body; because, by transgressing Nature's laws—which are God's laws—in abusing our bodies, the Holy Spirit is grieved away, so we are not led by the Spirit.

Again, it is written, “Know ye not that your bodies are the members of Christ?” Again, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved



blameless unto the coming of our Lord Jesus Christ." And again, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, [those who will allow him] and I will be their God, and they shall be my people." Hear what Paul says, and I would emphasize his words: "*Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. \* \* I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.*"—(1 Cor. 9:25-27.)

It is therefore necessary that we are guided into the truth and right understanding of how to live, in order that our bodies may always be a fit temple for the indwelling of the Holy Spirit; not for the Holy Spirit to come to and be continually grieved away by the means that Jesus speaks of, but for the Holy Spirit to dwell in.

Have you not had experiences like this? Say you are feeling bright and cheerful, with a good spirit in your heart. Then you overeat, and afterwards (either soon after, or it may be the next morning), you do not feel so cheerful and good; but more or less dissatisfied with yourself and the world, or perhaps cross and peevish, worrying more or less about something; or, you have the "blues," as people would say. It is because you have grieved the Spirit away by committing the sin which Jesus himself tells us to beware of.

Very often one is not aware that the good Spirit has left him, until he wakes up to the fact that he has not the cheerfulness or peace of God in his heart. And often he does not know what he did to cause the good Spirit to leave him.

Then is the time we should get the Spirit back again, by repentance, and become cheerful again. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

When a Christian loses the good Spirit, if it is possible, he should retire somewhere alone, if it is only for a little while, in order to get the Spirit back again. What a blessing it would be if all Christians would do this; and, as the Word says, be "led by the Spirit,"—"walk in the Spirit,"—and keep themselves "in the love of God."

The longer one is alone, talking in his heart with his best friend, Jesus Christ, communing with his Spirit, the Comforter, the better. You need not be on your knees but a small portion of the time during your communion or prayer; for the manner of a prayer on our knees, or an audible prayer, as given by Jesus, is very short. I refer to what is called the Lord's prayer. During your secret communion with the Lord, sit down or lie down, and rest; meditate and dispel any nervousness or impatience. Ask the Lord to show you what you did to cause the good Spirit to leave you, if you do not know already, and secure forgiveness, and the Spirit will return to you; however, your body must be in the right condition for the Spirit to return. If you have been guilty of the sin of surfeiting, or, if you are nervous and tired out from worry or overwork, then you will have to wait longer before the Spirit will come again as you would like.

It is written, to the believers, "Commune with your own heart upon your bed, and be still." Which is to commune with God, or prayer. Again, it is written, "Rest in the Lord, and wait patiently for him." Rest,

and dispel all evil influences. Relax your mind completely. Wait upon the Lord until you are rested, and the Spirit will return to you again, and happiness will take the place of unhappiness. Again, it is written, "They that wait upon the Lord shall renew their strength." How true this is.

If one cannot retire alone, let your mind retire within the secret chambers of your heart, and commune with God, asking him to forgive you and give you back his love, joy and peace; which, as the Word says, are the certain results or fruits of his Spirit.

Would you believe that much more unhappiness is caused in this world by intemperance in eating, than by intemperance in drinking? Would you believe that by actual temperance in eating, nearly all, if not all the diseases of the human family could be avoided? Whether you believe these things or not, they are so. By actual temperance in eating, I mean the kind of temperance that is accomplished by being guided by the Spirit of God.

Any one professing to be a Christian, should learn how to eat and live a temperate life; as God would have us live in this respect. Temperance means temperance in eating, and in all things. It is one of the fruits of the Spirit, as recorded in Gal. 5:22-23. Are we to eat and drink, following our carnal appetites, unguided by the Spirit of God? Jesus himself says no, telling us to take heed to ourselves, lest our hearts be overcharged with surfeiting.

The Scriptures speak of a secret life, a hidden way, which is true happiness in Christ; and also freedom from disease, to those who find it. He who would walk in this hidden way of happiness, must learn what it is to live a temperate life. Happy is he who finds this hidden path and walks therein.

The great majority of people, professed Christians included, who have passed the age of say forty years, and who are not engaged in hard physical labor, or at least who do not get sufficient bodily exercise, eat too much, much more than is necessary and good for the body and the mind, and we might say are more or less food-drunk a good portion of the time. Thus they cloud their intellects, and do not feel cheerful and at their best all the time; neither in mind nor in body, many of them not knowing the cause of it. We should feel good all of the time, and we can, by knowing ourselves and knowing how to live, as God intended we should. You may doubt the truth of this statement, but nevertheless it is a fact. There are many spiritual truths that the world does not believe.

Man is by nature, carnal; and a Christian must learn what temperance is, if he would be led by the Spirit of God. We must be changed or converted from our fallen state, and, by the power or ability which God gives us,—given to us according to our obedience,—we must learn to restrain our carnal appetites.

It is written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts [desires] of the flesh, [our carnal appetites, including the appetite for food and drink] and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We must, therefore, learn to restrain the carnal appetite for the very food that we eat. In the Scriptures it is written concerning the laboring man, "The sleep of the laboring man is sweet, whether he eat little or much." Of others, it is not sweet, if they eat too

much; and they are the ones who especially must take heed to themselves as Jesus says.

Jesus mentions three things in the text above referred to, which drives the Spirit away. He says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, [eating too much] and drunkenness, [drinking too much] and cares of this life, and so that day come upon you unawares." The day of our death is the day of the Lord with every one of us; for our day of probation here in this world is then ended, and we go to judgment, and are judged according to the deeds done in the body while in this world. Therefore, we should take heed to ourselves, as Jesus says, lest our hearts be overcharged with surfeiting, or other things, and his Spirit is driven away from us, and that day overtake us unawares.

It is written of those who are led by the Spirit, "Thou shalt lie down, and thy sleep shall be sweet." This is how you can know whether you are living a temperate life or not: If your sleep is sweet continually, and you always wake up in the morning feeling refreshed in body and in mind, and you feel good continually, never sick or ailing, then you are not guilty of the sin of surfeiting; nor of abusing your body by overwork or worry through the "cares of this life." You will likely know whether you are transgressing Nature's laws in any other way. If not, the Lord will make it known to him who seeks as he should.

We should bear in mind that feeling more or less indisposed mentally or physically, or pain, is a warning from Nature—from God,—that we are transgressing or have transgressed Nature's laws in some

way. And we should heed these warnings, cease the transgression, and thus feel good; for this is the glorious privilege of everyone, to feel good and well all the time. We should thank the Lord for these warnings; for, if we had them not, how would we know that we were transgressing or had transgressed? It is by heeding these warnings, and seeking diligently, that the Spirit of truth guides one into the truth and understanding of how to live the temperate life of which we are speaking. The more diligent and strict we are in heeding them, the sooner will we know how to live, in order that our bodies may be a fit temple for the Holy Spirit to dwell in all the time.

You may ask, How can elderly people and those of a weak constitution always feel good? We answer that anyone, no matter about their age or constitution, can always enjoy good health, and have true happiness, in this way: If you are not satisfied with your present condition of health and happiness, Repent and humble your heart before the Lord, and pray for his Spirit to guide you into the truth and understanding of how to live and keep his commandments, pertaining both to the soul and to the body; and if you do this, you will find the secret path of true happiness; and if you repent not, you will not find it.

Vague theories are not advocated in this book, but facts, which anyone can prove for himself if he only will. As to transgressions against the laws of Nature, I speak from experience. I sought for many years, by my own wisdom, and sought earnestly, to find the truth and understanding of how to eat and avoid surfeiting, so as to feel good continually, but did not find it until I was guided into it by the Spirit of

truth; which, as Jesus says, shall guide you into *all* truth. I do not claim to understand all the truth yet in this respect, so as never to transgress Nature's laws, but the improvement made since I have repented and humbled my heart before the Lord, and have allowed the Spirit to guide me, is considerable, and the blessings received are many, and I thank the Lord for them. I am still striving for more truth, more understanding and more blessings in this respect.

You, the reader, may be young and strong, and not know what it is to be guilty of surfeiting or overeating; but I venture to say that you know what it is to be tired out in body so you were cross and had not a kind word for anyone. The good Spirit had then departed from you. There are few persons, young or old, who have not experienced more or less stupidity or a clouded mind, or peevishness, after eating a too full meal. We should always feel good and bright after eating. Inasmuch as you overeat, over-drink, overwork, and worry about the cares of this life, accordingly do you grieve away the Spirit of God.

When Jesus went to eat at the house of Martha, she was cumbered with much serving; that is, we suppose she was preparing a number of good things to eat; while Mary sat at his feet to hear the words of eternal life. He reproved Martha, telling her that she was careful and troubled with much serving. The majority of Christians to-day, women and men, are too anxious about the many good things they think they must have to eat. There are too many Marthas in the world to-day. The great variety of modern fancy prepared dishes and pastries on our tables work an evil by tempting us to surfeit, besides the care and expense of these useless luxuries. Plain and simple food, and little variety of

it at a meal, is all we need, and is much better for the health, of both the body and the soul. And it is the way God wants us to live; and not spend so much time, money and care in too much serving.

If the time and money that was uselessly spent on the tables of professed Christians were given to the poor who are in want, I do not believe there would be any poor. Should Christians waste their time and money in this way, when there are thousands of widows in the land who are supporting a family of little children at the wash-tub and hardly have bread to eat? Surely not. And only think of the money spent by professed Christians on pride in dress and on other unnecessary things. But I will not speak further here upon the subject of pride.

It has been said by a wise man, "If a 'mediæval' devil had wished to discover the most subtle and most effective way to destroy mankind mentally, morally and physically, he would have arranged for them to be supplied with a great variety of tasty, well cooked food, wines, etc.; in short, he would have used every means to tempt, confuse and pervert their appetite." He further says, "One has here the picture of modern civilization." There is much truth in his words.

Let us remember what Jesus said, that the desires of the flesh are not of the Father, but are of the world. Of course it is necessary to eat, in order to live; hence the appetite for food is given to man; but he who would find the hidden path of true happiness, must learn and practice temperance. He must eat only such an amount as is necessary to sustain life and strength, and never eat just for the pleasure of eating, like the great majority of people do. To eat just for the pleasure of it, eating more than we should, and eating when we should



not eat,—perhaps because it is meal time and because others are eating,—is to be guilty of surfeiting. People of a weak constitution often think they need food, when it is rest instead of food that they need.

There are many Christians who are trying (not striving, but just trying, in a half-way manner) to serve God, and who are trying to learn temperance in eating, but make poor progress. One reason why they do not make better progress, is because the enemy of righteousness deceives them; making them believe that they should eat when they ought not, and making them believe they should eat all of everything that their appetite calls for, in order to maintain their strength. In other words, they follow the desires of the flesh in eating, and are not guided by the Spirit. To eat the proper amount only that is good for us in body and in soul, and no more, means to have the full strength and vigor of both the body and the mind. To eat more than this, and to eat at improper times, just for the pleasure of it and when the body needs no food, instead of its giving us strength, it decreases our strength, clouds the intellect, drives the Spirit of Christ away and brings on disease.

A person can surfeit, that is, eat more than he should, or eat when he ought not, and experience no ill effects until the next morning. As before stated, we can determine whether we are living temperately, by the way we sleep, by the way we feel when we awaken, by the way we feel all the time, in mind and in body. If you do not feel perfectly well and bright all the time, and do not awaken from sleep feeling perfectly refreshed, then you are guilty of transgressing God's or Nature's laws; most likely in surfeiting, and if not, then in some other way.

He who so lives that his body is always a fit temple for the Holy Spirit to dwell in, and never be grieved away, and is led by the Spirit, is a sanctified man, and he will have power from God to do much good in the world to his fellow-men.

Jesus said, "When he, the Spirit of truth, is come, he shall guide you into all truth." These are important and remarkable words. Only think of it, that the Spirit will guide us into *all* truth. Not only into the truth and understanding of the Scriptures and of spiritual things, but into the truth and understanding of all things in this life that are for our benefit and happiness, both spiritual and temporal, pertaining both to the soul and to the body. In order to have peace and happiness of soul, and a mind clear and in good working order, so as to accomplish our work to the very best advantage, the body must, of course, be in perfect health continually. And to accomplish this, and feel good and at our best all the time, it is necessary that we be guided into the truth and right understanding of ourselves in every way. Happy is the man who knows himself. To know thyself, and live right, is God's secret of happiness. You can know yourself and live right only by being guided by the Spirit of truth.

Should a Christian be satisfied to spend his life in a half-hearted and careless way? Should we not strive to accomplish all the good in life that is possible? Should we not desire to be, both in mind and in body, the strongest and best that is possible for us to be? Certainly we should; in order that we may accomplish the most good in life that is possible; not living for ourselves alone, but for others also, striving to do all the good we can; for our reward in this life and in the life to come will be according to the good we do to

others, as well as to ourselves. It is by doing good for others that we ourselves receive blessings from the Lord.

Now, if you knew, that by repentance, as I have described in the beginning of this book, that the Spirit of truth would guide you into the truth and understanding of all things that are for your benefit and happiness, pertaining both to the soul and the body, for your happiness here in this world, and in the next; I say, if you knew this, would you not do as we say? If not, then why not?

Is it not enough to make anyone rejoice and shout for joy, who actually believes and realizes the great truth uttered by the Saviour, that the Holy Spirit is here on the earth to guide him into all truth in all things? It surely is. Then why not make up your mind now to act in this matter, so the Spirit of truth may guide you into the understanding of all the issues of life, both spiritual and temporal? What more can I say to persuade you? To persuade you to commence to act in a matter that is for your own good and your own permanent happiness, here in this world and in the world that is to come?

## CHAPTER VI.

### FASTING AND PRAYER.

When Jesus told his disciples the manner in which to pray, he then proceeded to tell them the manner in which to fast. As prayer is generally misunderstood to-day, likewise fasting is also misunderstood. Many Christians do not know that great spiritual blessings can be obtained by fasting and prayer.

Jesus told his disciples that when he was gone from them "then shall they fast." It was their glorious privilege to fast. And it is our glorious privilege to fast. There is a total fast from all food, and there is also what might be called a partial fast, eating very little, (just enough to take away any craving of hunger you might have, and the less you eat, the better,) when desiring more of the power of God for a special purpose; either kind is a fast. He who is guided by the Spirit in his fast, does not suffer with hunger while fasting, as he is filled with the Spirit, so to speak, and desires little, if any, food. There are different motives for a fast. Jesus told his disciples that a certain kind of evil spirit could be cast out only "by prayer and fasting;" by which means the disciples in those days acquired more of the power of God. And it is the same to-day as it was then, for God is unchangeable.

Fasting to receive more light and understanding,—when reading the Scriptures, or when writing upon spiritual matters,—and to receive more of God's love, joy, and peace, is one of the greatest pleasures, instead of a burdensome duty, that a Christian can engage in; because one is filled with the Spirit—communing with

the Comforter, with Jesus, his best friend. This is why Jesus told his disciples that religious hypocrites have long faces when they fast, but that his disciples fast not with a sad countenance. Brother, if you want light, then fast. Read the Scriptures—partially fasting. I hope you will read this book in like manner.

More could be written upon the subject of fasting, and also upon other subjects which we treat very briefly in this book, but it has been my intention for certain reasons, to make it a brief work.

In telling us to enter into our closet and shut the door when we pray, Jesus speaks of this in contradistinction to the audible prayers of hypocrites, who pray to be heard of men, and who think they are heard for their much speaking. We can pray, commune with God, much better and much more satisfactorily when we are alone. Jesus frequently went off alone to pray. There are many examples of secret or closet prayer in the Scriptures; also examples of secret prayer and fasting. It is by secret prayer and fasting that we receive the greatest blessings of light, understanding and power from God.

When we do pray audibly and in public, our prayer should be very brief, for Jesus tells us so, and gives us a very short prayer as the manner in which we should pray, telling us that we are not heard for our much speaking, for God knows what we have need of before we ask him. Audible prayers in public that are long prayers, are often hypocritical prayers, and are generally made long prayers to be heard of men.

We have previously explained the meaning of prayer; the requests that God hears and answers; that it is the requests, the desires, of those *only* who are *striving diligently* to keep his commandments, *and no others*, that God hears and grants. As it is

written, "Now we know that God heareth not sinners; but if any man be a worshiper of God [which means a life of steadfast communion with God], and doeth his will, him he heareth.'" How plain this is.

In this chapter we wanted to simply mention our views upon audible and public prayer, and mention the all important fact that it is by secret communion (prayer) and fasting that the greatest spiritual blessings are obtained from the Lord

Concerning the sentence in the Lord's Prayer, "Give us this day our daily bread:" Jesus tells us in John 6:26-63 what the real bread is. It is the bread of heaven, which is the Spirit of Christ. When we are fed daily with this bread, we never hunger for that which we most need in this world. If we are fed daily with this bread, we will always have the bread that is necessary to sustain our bodies.

Many people do not look beyond the material or temporal in interpreting God's word. In speaking of the real bread, Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Again, he said, "Man shall not live by bread [temporal bread] alone, but by every word that proceedeth out of the mouth of God." Again, it is written, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

In telling us to pray, "Give us this day our daily bread," Jesus had in mind the real bread first. It is of more importance that we are sustained and fed spiritually; and if we seek the real bread, considering it of first importance, our temporal labors will be prospered so that we will always have the temporal bread, for the promises of God are sure and certain.

## CHAPTER VII.

### THE KINGDOM OF GOD.

Jesus told his disciples to pray, "Thy kingdom come," referring to his Church, because, at that time it had not yet come. Jesus said, "Verily I say unto you, that there be some of them [referring to his disciples] that stand here, which shall not taste of death, till *they* have seen the kingdom of God come with power." The kingdom of God came on the day of Pentecost, and it came with power. About three thousand persons came into the kingdom or church the same day. Jesus said, "My kingdom is not of this world." Although his kingdom may be *in* the world, it is not *of* the world.

Jesus also said, "The kingdom of God is within you." It is having in you the Spirit of God. Then God, and not the evil one, is king and rules or reigns in your soul. It is in this sense that the kingdom of God is within you.

If the kingdom of God, God's Spirit, rules in the souls of a few men, or in thousands, that is the kingdom of God or the church.

The Pharisees came to Jesus and demanded of him to know concerning the kingdom of God, when it should come, and so forth, for he was always talking about the kingdom of God. As recorded in the New Testament, Jesus uses the words, "kingdom of God," "kingdom of heaven," "kingdom of my Father," and "kingdom," referring to the same thing, about ninety times. He uses the word "church" two times. In answer to the question of the Pharisees, Jesus said, "The kingdom

of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you."

Jesus says here, "The kingdom of God cometh not with observation." That is, the world and the Pharisees did not see or observe in those days that the kingdom of God—the Spirit of God—was within the disciples of Jesus. Because of their prejudice, the world called his disciples a religious "sect"; not observing that those men had in them the Spirit and power of God. They said to Paul, "For as concerning this sect, [the Christians] we know that everywhere it is spoken against."

How true it is that the kingdom of God is within you, and that it cometh not with observation; that is, the world, the unbelievers and the Pharisees, observe it not. And when it comes again in power, the world and the hypocritical Pharisees will not observe or see it,—except they repent,—because of their prejudice and hardness of heart.

Jesus said to Peter, "Upon this rock I will build my church." That is, his church or kingdom. The "kingdom of God" and the "church of God" are identical; the word "church" being used to denote the body of believers in Christ, as also the word "kingdom."

Jesus is the Christ, and the body of the believers should be called by his name, for it is his church. The name of his church, and the only name by which it should be called, is the Church of Christ.

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The kingdom of God, happiness in Christ, heaven, must commence with us here in our souls, or we will never reach heaven hereafter. When we have passed on from this life and come to the judgment, he that is



happy, shall be happy still; and he that is unhappy, shall be unhappy still.

Jesus said that except we are born again, here in this world, we cannot even see the kingdom of God. He who never sees it or understands what it is to have God reign and be king in his soul, will, of course, never enter into his kingdom in this world nor in the world to come.

To be born again is to be changed or converted in spirit; that is, to repent and have the Spirit of God in you, and the good fruits thereof.

Friends, if you only knew what happiness, what joy, what peace of soul it is to have God be king and reign in your soul, you would certainly do as Jesus says in the parable, and that is, go and sell all that you have and buy this pearl of great price. This pearl is heaven in our souls here in this life, and it will be perfect and constant heaven in the life which is to come.

Jesus said, "These things have I spoken unto you, that my joy might *remain* in you, and that your joy *might be full*." Only think of it! That our joy might be full, and the joy of Christ remain in us here in this life. Glory to God! Jesus says again, "And your joy no man taketh from you." And again, "These things I speak in the world, that they might have my joy fulfilled in themselves." Paul says, "Rejoice in the Lord always; and again I say, Rejoice." Peter says, "Rejoice with joy unspeakable and full of glory." Jesus said that the Comforter will abide with the obedient. He will abide with them to comfort, console and make them happy; and he promises to heal all our sicknesses. Is not this glorious! Yes, it is the kingdom of heaven in our souls, here on this earth. We have no fear of death. In fact, our departure from this world is not death, but a passage of the soul from this life to the one beyond.

Jesus said that his disciples would be persecuted, and go through trials, but he said they would have his Spirit and the power to rejoice in these things. Paul says, that in his persecutions, troubles and distresses, he took pleasure. He, like any righteous man, had the Spirit and power of God in him to rejoice in what trials he went through, knowing that they were for his further purification. And anyone to-day who strives diligently to keep the commandments of God, will have the power to joyfully bear tribulations.

Paul says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore *I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." Again, he says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

## CHAPTER VIII.

### DOING GOOD TO OTHERS.

As we do good to others, and show mercy and kindness to others, and judge others and forgive them, just so will God forgive us, and show mercy and do good to us. We receive blessings from God according to the way we do good to others, as well as to ourselves. We can show God that we love him only by doing good; which is to keep his commandments. "For this is the love of God, that we keep his commandments." We can do no good by praying to God unless we do the things which he says. What God wants of us is to do good for ourselves, and it is by doing good to others that we do good for ourselves. We should remember this; that if we want the only true happiness in this world, and in the next, that we must be changed or converted from our selfish, carnal nature, and do good.

So begin to do good if you desire to be changed or converted, and God will change you; he will put a new spirit in you; and he will begin at once to bless you, so you can do more and more good as time goes by, if you continue faithful.

He whose highest ambition in this world is to do the most good to his fellow-men that is possible, happy is that man. If this is your ambition, begin at once to do good to others, and you will be surprised at the happiness and blessings that God will commence to bestow upon you—health and every good thing.

We do good to others by giving out the good things which God has given to us; by giving out the spiritual-

ly good things of the heart, and also of the temporal good things which we possess; by helping others, both spiritually and temporally. In other words, by imparting our light, and showing our love and kindness by our actions; and by helping and giving of our temporal substance to those who are in need. Those who have found happiness in Christ, desire to do all they can to lead others into the light, that they also might be happy in him. He who has been fully converted, has a desire to do good to others.

He who lives for himself alone, or for "me and mine," will not be blessed abundantly with the Spirit of God. A man who is anxious to save only his own soul will never save it. Paul said, "Not seeking mine own profit, but the profit of many, that they might be saved." Blessed is the man who has this spirit in him. We do good to others by making them happy. He who leads others to find the true happiness, which is found only in Christ, he it is who, like Paul, is doing the greatest good to his fellow-men that is possible. "They that turn many to righteousness, shall shine as the stars forever and ever."

A true Christian has the strongest desire to do good to his fellow-men. Everyone can do some good, according to that which he has, both spiritually and temporally, be it little or much. But the idea is this; one should not be satisfied with doing only a little good, because he has only a little himself; but Wake up, Wake up, and God will increase your good. And if you prove faithful in imparting to others, both spiritually and temporally, as God increases you, he will continue to increase you, and you will have much good to give out instead of little; and your reward, both in this life and in the next, will be great; and you may prove to be a

benefactor to mankind. As we open our selfish hearts and love and do good to others, just accordingly, as stated, does God bless us.

Concerning repentance, sorrow for a sin is only the beginning of repentance. There is no repentance without making reparation. We must strive in all diligence to keep the commandments of God, if we want him to hear us and forgive our sins. We must merit and earn what we ask for. If not, we will not receive it. No one obtains forgiveness simply by asking. The man who is not striving in all diligence to keep the commandments of God, and who thinks he obtains forgiveness for his sins simply by prayer, that man is deceiving himself, and his prayers avail him nothing. It is the life we live, the good we do, that counts with the Lord. Not everyone that saith, Lord, Lord, shall enter in, but he that doeth the will of my Father which is in heaven, said Jesus.

Hear the words of Jesus which he will say to many in the great day of accounting: "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me." And he shall say unto the righteous in that day, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Therefore, as you do good to others, just so will God

do good to you, spiritually and temporally. When you withhold the good things you have, you withhold from Jesus. When you give out the good things you have, you give out to Jesus. And he will reward you, here in this world and in the world to come. If you do withhold the things you have, and do not open your selfish heart, then he will say to you in that day the very things which you have just read; and he will also say, "Depart from me, ye workers of iniquity."

## CHAPTER IX.

### THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY.

There are various metaphysical schools or we might say denominations, as some of them are called, who are teaching the attainment of happiness and health. Some of them rely altogether on their own might and power in accomplishing the end sought. Other metaphysical schools acknowledge the power of God; but those that do acknowledge his power, rely too much on their own power and wisdom, and are not humble before God as they should be. Speaking of them as a people, and not individually, they do not give God all the glory and honor for the success which they do have, attributing too much of it to their own wisdom, thus taking too much honor unto themselves. They do not fully realize the words of Jesus, which say, "For thine is the kingdom, and the power, and the glory, forever and ever." All of the kingdom, all of the power, and all of the glory, must be ascribed to God, and none at all taken to ourselves; for man is nothing and can do nothing, not even breathe another breath without God giving him the power to do it. As Jesus said to his disciples, "For without me, ye can do nothing."

It is written, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The interpretation of this is, "Not by might, [man's might or man's wisdom] nor by power, [man's power], but by my Spirit,"—only, can man attain to that for which he seeketh; that is, happiness; true happiness that is lasting.

Referring only to those schools that believe in the divinity of Jesus Christ, the good which they accomplish is just according to their teaching the truth and doctrine of Jesus Christ as contained in the Scriptures, and according to their diligence in keeping his commandments. It is a serious thing to teach false doctrine and error.

Metaphysical writers can write and teach about the power to control our thoughts in the right direction to secure lasting happiness, but this power is a gift from God, and is given to us only according to the truth or correctness of our teachings, and our obedience to the commandments of Christ, as stated; I refer to permanent and not temporary happiness.

Imaginations and fears, which the evil one suggests to us, are detected and understood only by the Spirit of God which is in us, and which we have according to our faith and obedience. And by his Spirit only, which is his power, are we able to overcome them and control our thoughts in the right direction. It is only by his Spirit or power that we are "able to stand against the wiles of the devil" (Eph. 6:11.)—"the devices of Satan" (2 Cor. 2:11); the imaginations and fears which the enemy of righteousness brings up to us throughout this life. If we have not the Spirit of God, we will harbor these imaginations, if not at one time we will at another, and will, of course, suffer their baneful consequences.

This being true, why should anyone spend so much valuable time in studying metaphysical books and the philosophy of man, which time should be given to searching the Scriptures and understanding them? Jesus said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which



testify of me." Paul says, "The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Then the conclusion of the whole matter, as we have said in the beginning of this book, is to keep the commandments of Christ, and we will have his Spirit or power according to our diligence in keeping his commandments; and accordingly we will be able to understand the Scriptures, and be the happy possessor of everything that is good for us. His Spirit means power to combat and overcome fears and imaginations; it means understanding in all the issues of life; it means confidence or faith, so we can trust every seeming difficulty to God, and bring into captivity every thought that is against our happiness (2 Cor. 10:4-5); enabling us to overcome the world, the flesh and the devil. In a word, your permanent and lasting happiness (I refer to true happiness), here in this world and in the next, will be according to your having the Spirit of God, the certain results or fruits of which is the love of God, joy in the Lord, peace, etc.

Therefore, all the teachings of the metaphysical writers (referring to those who acknowledge God's power and believe in the Scriptures), must be sifted down to these simple truths uttered by Jesus Christ, and the apostles John and Paul, which we will quote again; as these words are of such importance that they cannot be repeated too often:

Jesus said, "If ye keep my commandments, ye shall abide [remain or continue] in my love." "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him

not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

John says, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

The above is the sum and substance of the whole matter in few words. It is to keep the commandments of Christ, and we will have his Spirit in us, and the glorious fruits thereof as mentioned here by the apostle Paul. And his Spirit brings us everything that is good for us; in other words, it brings us the only true and lasting happiness.

In the last chapter of Ecclesiastes it is written as follows: "Of making many books there is no end, and much study is a weariness of the flesh." This refers to the study of books written by the wisdom of man, which books might, of course, contain a great deal of truth, but some errors, and perhaps some serious errors. It is *much study* that is a weariness of the flesh; but communion with God and meditation over the Scriptures is not study, and that which we read is not mixed up with the errors of man, which often perplex the mind. I proceed with the quotation from Ecclesiastes; "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty [the proper translation of this word is happiness] of man. For God shall bring every work into judgment, with every secret thing, whether it be good or evil."

We should therefore read the Scriptures and meditate upon them, and not waste so much valuable time in studying books written by metaphysical writers and

philosophers. In this same chapter in Ecclesiastes, the difference between the written word of God, and books written by the wisdom of man, is described. The Scripture is described thus: "Acceptable words; and that which was written was upright, even words of truth [unmixed with error]; the words of the wise [who received their wisdom from God] are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd [who is God]; and further, *by these*, my son, be admonished [and not by the philosophy and wisdom of man]; of making many books there is no end, and much study is a weariness of the flesh, etc."

Man cannot attain to God and true happiness by his own wisdom and philosophy. We must be guided by the written law of God, and instructed by his Holy Spirit. And to be instructed by his Spirit, requires humility and obedience to his commandments. We must look to God for the correct understanding of his word, and not to any man. As it is written, "The anointing which ye have received of him [that is, the Holy Spirit, which we receive by our obedience] abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." As Jesus says, the Spirit of truth shall guide you into all truth.

We should not take the opinion of any person whomsoever on the interpretation of any Scripture, but look to God only for the right understanding of it, and measure every man's teachings by the written law. As the Scriptures say, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Trusting in man

for the interpretation of Scripture, instead of looking to God, has caused more people to be led astray than anything else. Therefore let us remember to measure every one's teachings by the written Word—mine included, of course.

I will quote at length from Paul's first Epistle to the Corinthians, beginning at Chapter 1, Verse 18: "The preaching of the cross is to them that perish, *foolishness*; but unto us which are saved, it is the *power of God*. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? \* \* For after that in the wisdom of God, the world by wisdom knew not God [and never can know him by their own wisdom, outside of his written law and his guiding Spirit], it pleased God by the *foolishness of preaching* to save them that believe. For the Jews require a sign [a miracle to make them believe], and the Greeks seek after wisdom [likewise do the spiritual philosophers of to-day], but we [Paul and the disciples] preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ, the power of God, and the wisdom of God*. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that *not many wise men after the flesh, not many mighty, not many noble, are called*; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world [weak men—the unlearned fishermen of Galilee; God moves in a way unexpected by men, to bring forth

his works on the earth] to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things which are; *that no flesh should glory in his presence.* But of him are ye, in Christ Jesus; who, of God, is made unto us, wisdom, and righteousness, and sanctification, and redemption. That, according as it is written, He that glorieth, let him glory in the Lord [and not in his own wisdom]. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, bearing unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. [Repentance and faith on the Lord Jesus Christ is the thing to preach.] And I was with you in *weakness*, and in *fear*, and in *much trembling*. [Remember this, what Paul says about himself.] And my speech and my preaching was not with enticing words of man's wisdom, but in *demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.* Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes [philosophers] of this world, that come to naught; but we speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world unto our glory: \* \* As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us [his disciples] by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

“For what man knoweth the things of a man, save

the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. [By the Spirit of God we can know the hidden wisdom or the mysteries of the kingdom of heaven, which Jesus frequently referred to.] Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak; not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man [he who has not received the gift of God's Spirit] receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them; because they are spiritually discerned. But he that is spiritual, judgeth all things. \* \* Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool [that is to say, as a fool who knows nothing before God], that he may be wise. [Only those who lay aside their own wisdom, will God instruct.] For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men."

## CHAPTER X.

### USING MEDICINE FOR DISEASES.

Jesus and his disciples did not use medicine for the cure of diseases. The Scriptures say, "Is any among you afflicted? let him pray." This does not say to take medicine, it says to pray. One should bear in mind the manner in which he should be living, in order that his prayer be heard and answered. The Scriptures also say, "The prayer of faith shall save the sick, and the Lord shall raise him up." And again, "Pray one for another, that ye may be healed."

Some people who claim to be Christians have more faith in medicine than they have in God. How can they expect the Lord to answer their prayers? They have little faith, and are not living as they should.

Others begin to pray as soon as affliction or sickness comes, and to use medicine also, resorting both to medicine and to the Lord. This divides one's faith or confidence, and does not show the faith in God that we should have.

Which have you the most confidence or faith in, medicine or the Lord? Should you not place all your faith in the Lord, and resort to him only when sickness or affliction comes? We should so live that the Lord will hear our request or prayer at any time. Here is one thing to remember; that the love and joy of God in the heart is the best medicine in the world. Get it in your heart and you will need no other medicine.

We should take heed how we judge a brother who does take medicine. As we judge, so shall we be

judged. We should have abundant charity for others. It is by showing charity for and doing good to others that we ourselves receive blessings and good from God.

It is written as follows: "One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. \* \* Why dost thou judge thy brother? \* \* Every one of us shall give account of himself to God. Let us not therefore judge one another any more."



## CHAPTER XI.

### MISCELLANEOUS SUBJECTS.

The power of God to heal the sick instantaneously, or as it was done in the cases recorded in Scripture, is a gift from God, and is spoken of as "the gift of healing." No one can acquire this gift as the disciples of Jesus had it, by studying metaphysics, no matter how far they may advance in the understanding of that science. Man attains to God and understands spiritual things, and receives power from God, not by his own wisdom and by the study of metaphysical science, but he receives this power from God, as we have previously stated, according to his obedience, and his understanding of the truth as taught by Jesus Christ.

A person may be keeping the commandments of Christ and walking in humility, and still not have the gift of healing. To one is given by the Spirit one gift, and to another is given another gift. God, in his wisdom, knows which gifts are best for certain ones to have; that is, best for their spiritual welfare.

The apostle Paul says, "For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to

every man severally as he [God] will. \* \* And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then, gifts of healing; helps; governments; diversities of tongues: Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" No, they do not. As we have said, God knows which gifts to give us, for our own benefit and for the benefit of others. As we advance spiritually, the Lord gives us gifts accordingly. The gift of knowledge, understanding the Scriptures and spiritual things, is given to babes in Christ, and given according to their obedience. As we grow spiritually, we attain to greater knowledge and greater gifts. The way is open to-day, as it always has been in times past, for men to attain to the greater gifts of the Spirit, by their faith and obedience.

A man with more zeal than wisdom, might desire and pray for one of the greater gifts, which, if it were given him in his present condition, might cause him to become exalted. I have known men to become exalted and err from the truth, because of having the gift to speak or preach eloquently. If, because of his weakness, a man becomes exalted over this gift, how much more might he be over a greater gift? God knows what is best for us better than we know ourselves. God gives *weakness* to some men, it being necessary, for their own good, to keep them humble. Paul says there was given him a thorn in the flesh, lest he become exalted above measure, because of receiving so many revelations and gifts from God. This thorn or weakness was for his own benefit, that he might remain sufficiently humble, as God would have him. It is only

the meek and lowly who receive great power from God. We must be humble or we cannot have that which is most desirable above all other things in this world, and which brings the greatest joy to the soul of man, which is charity or the love of God.

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The weakness that was given to Paul, must have been a physical weakness. While I believe, of course, that Paul was sufficiently strong to accomplish the great spiritual work which he did, I do not believe that he was very strong and robust physically. In writing to the Corinthians, (1 Cor. 2:3), Paul says, "I was with you in *weakness*, and in *fear*, and in *much trembling*." Again, in writing to the Corinthians, (2 Cor. 10:9-10), he mentions what others say of him, as follows: "That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." Concerning his speech, see 1 Cor. 2:1, 4.

Again, in writing to Timothy, (1 Timothy 5:23), Paul says to him, "Use a little wine for thy stomach's sake and thine often infirmities." It is quite natural for a man to advise others about something which he had proven in his own case to be a benefit to himself. It is quite probable that, like Timothy, Paul also had a weak stomach, and that this was the thorn in the flesh, the weakness, that he refers to. A weak stomach is not a disease. In 2 Cor. 12: 5, 9, 10, Paul speaks again of his weakness and his infirmities. Who knows but that Paul might have been exalted above measure, as he says, and might have been more subject to other temptations, if he had been strong and robust physically. He says that he sought the Lord thrice, that he might be relieved of this thorn in the flesh. In all

probability he sought the Lord at three different times by special prayer and fasting; and received a final answer the third time. The answer was this: Paul says, "And he said unto me, My grace is sufficient for thee: for my strength [spiritual strength] is made perfect in weakness [physical weakness]. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

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To prove that a weak stomach is not a disease, we will mention the case of Louis Cornaro, who is known in history as the Venetian Centenarian, who lived about three hundred years ago. In his autobiography, entitled "*La Vita Sobria*" (The Temperate Life), the first edition of which was published at Padua, in the year 1558, he relates the details of his life of temperance in eating. Ever since its publication, this book has been esteemed a classic, and has been translated into Latin and into many modern languages. Its first introduction to English readers, some two hundred years since, is known as "*A Sure And Certain Method Of Attaining A Long And Healthy Life.*" Many other English reprints have been made of this book. Cornaro wrote his work in four parts, at the ages of eighty-three, eighty-six, ninety-one and ninety-five. He was completely broken down in health at the age of forty; when, by persisting in an exact course of temperance in eating, he was restored to perfect health, and lived to the age of one hundred and three. During his long life, from the age of forty to the age of one hundred and three, he always had a weak stomach, but nevertheless he enjoyed perfect health up to the time he died, by practicing strict temperance in eating. He did not die from any disease, but died as he always said he would, like

one falling asleep, and without any pain. He was always happy, doing all the good he knew how, and his happiness was from the Lord, for he was a Christian.

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We cannot trust ourselves unless we have the Spirit of God in us. Say a man, who is trying to serve God, is nervous some morning before breakfast, for instance, and has a difference with his wife. And after breakfast he reasons the thing out in another light, seeing that it was his fault that he quarreled with his wife and wounded her feelings, perhaps over a mere trifle.

Before breakfast he did not have the Spirit of God with him. After breakfast he had the Spirit. So we cannot trust our own reasoning when we have not the Spirit of the Lord.

If the man referred to is humble, he will acknowledge his sin to his wife, and ask her forgiveness. What a noble thing it is to confess when we sin against another, and how displeasing to the Lord it is to cover it up. "He that covereth his sins shall not prosper: but who-so confesseth and forsaketh them shall have mercy." If the man referred to does not acknowledge his sin to his wife, after the Lord shows it to him, he has not repented of it. When we commit a serious transgression against another, it is not forgiven until we ask that person's forgiveness. And, like all of our sins throughout our lifetime which are unrepented of, must be atoned for by our suffering in some way, at some future time. This is a principle or law of God that everyone should remember; that if we wish to save ourselves suffering, it can be done by repentance now; to-day is the day; when you see it is the time. The time to repent and make reparation for one sin, or for many, is when the Spirit of the Lord shows them to you; and if you do

this, you will save yourself much suffering and sorrow throughout your lifetime, and have happiness instead.

A slight transgression against another, when the person does not claim to be offended, can be atoned for by our subsequent acts of kindness, showing our repentance by our actions. It is written, "Above all things have fervent charity among yourselves: for charity [love] shall cover the multitude of sins." Shall pass unnoticed the multitude of little sins and faults in another.

When a person asks our forgiveness, how quickly should we forgive him, and forgive him entirely, remembering the wrong no more; for, as we have said, we obtain forgiveness from God according to the way we forgive others. God overlooks our faults according to the way we overlook the faults of others.

Much mercy should be shown a nervous person like the one previously mentioned. Anyone who is trying to serve God, and because of his physical condition, nervousness, sins on the spur of the moment, how merciful should we be to such a person. Those who are nervous cannot help committing quite grievous sins occasionally; because the enemy of righteousness takes them unawares. If one is nervous, he should find out what besetting sin he has that causes it, leave off the sin, and he will cease to be nervous. A Christian will not be blessed very abundantly with happiness and health until he does this. It is probable that such a person is transgressing some law of Nature, which is, of course, a law of God, hence he sins, and will suffer for it until he discontinues the sin.

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When we have been healed by the power of God and are enjoying good health, we should take heed how we

judge and what we say to a brother who may be afflicted. At a time when I was passing through a trial, a certain woman said to me, If you had the understanding of God, you would not have this affliction. She was a woman whom I did not agree with in all spiritual things, and we were having a kind talk. I told her that I was passing through a trial for the purpose of being shown some sin that I should leave off. A few days later I learned from a friend of hers, that she recently had an affliction that was worse than mine, and which she was unable to be relieved of by her own prayer, and had to request the "treatment" of a "healer," as her church expresses it. And whether or not she was at that time cured of it, I do not know. After her friend had given me this information, by questioning her and pressing her for the acknowledgment, she acknowledged it all.

I speak of this to illustrate how apt one is to become exalted and self-righteous, judging a brother in his trial, and saying things to him which should be left unsaid. Her saying this to me,—which, by the way, did not offend me at all,—was equivalent to her saying, If you were living the righteous life that I am, and had the understanding of God, and the faith that I have, you would not have this affliction. This is what she meant, judging from what she had previously said.

We should watch ourselves and guard against self-righteousness and exaltation, and have abundant charity for others, especially when they are passing through a trial. We should strive to have that crowning grace, humility, which is priceless beyond words to express.

If our brother is afflicted, urge him to pray; and let us pray for him, whether he asks us to or not. The

Scriptures say, "Pray one for another, that ye may be healed." And we should take heed to ourselves, how we judge a brother who is afflicted, and what we say to him as to the cause of the affliction coming upon him, lest we judge wrongfully and suffer for it. As it is written. "With what judgment ye judge, ye shall be judged."



## CHAPTER XII.

### PREPARING THE WAY.

We wish to notice the work of healing in ancient times when the way was prepared for the kingdom of God, the church, which Jesus said was soon to come in power, and which came on the day of Pentecost. Jesus gave to Peter the keys to unlock the door of the kingdom, which Peter did on the day of Pentecost, when he preached the first complete gospel sermon, calling upon the people to repent and come into the church at the door, when about three thousand came in the same day.

We find that it was principally the work of healing, not only that done by Jesus himself, but by his disciples also, that caused people to believe in his teachings. A similar preparatory work, healing and other manifestations of God's power, will be done in these last days, to prepare the way for his church, which will again come in power. The greater part of the healing that is being done today, is in answer to the individual prayers of the afflicted themselves, in obedience to the command which says, "Is any among you afflicted? let him pray." As time goes by, healings and other manifestations of God's power will increase.

When the church is fully established again, we believe that the same great works of making the lame to walk, opening the eyes of the blind, etc., which were wrought by the disciples, will be wrought again.

God is healing the penitent to-day, to convince them of his power, to increase their faith and to make

them steadfast believers and serve him. Thus the way is being prepared, and will be prepared, for the greater things that are to come hereafter, when his church will be fully established; and at that time he will send forth his chosen servants clothed with power and authority like the disciples of old.

Their cry will be the same as that of the apostles; and their answer to the question, "What shall we do to be saved?" will be the same answer that Peter gave on the day of Pentecost when the church was established, which was this: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Christ has not changed his gospel in the least, for he is unchangeable. Any church that is built upon any other doctrine than this, is not built wholly upon the gospel of Christ; but partly upon his gospel, and partly upon the works of men. They will have joy in their works for a season. God will bless all sincere efforts to do good, according to the obedience of each individual; all good comes from God. But any church that is not built wholly upon the rock of Christ's gospel, will not stand when the floods come and the wind and rains beat upon it.

The time is now here for the preparatory work. It is going on. The sick are being healed. People are beginning to have faith. And the time is at hand when the Lord will call men and give them authority to baptize.

When I find men who have received this authority from Jesus Christ, I desire to be baptized by one of them. We can know them by their fruits. They must have the signs following which Jesus said should

follow them that believe, and the good fruits of the Spirit, the convincing power of God. Until I find such men, I shall rest contented where I stand, serving God, by his help; keeping his Spirit in me by his help, rejoicing in him, and doing all I can to persuade men to repent and receive the blessings of God. I will say here in regard to my baptism by water (I speak of it only because it may be a benefit to some others), that I was baptized twenty years ago, by a man who has since died, whose authority I believed at the time was good, and I do not say now that his authority was not good; but this I say, that I was baptized then by the best authority I knew of, and this was all I could do; and I feel satisfied to stand where I am until I find such men as I have mentioned.

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Here is what the Scriptures say concerning the work of healing in those days, which caused people to have an active working faith in Jesus and his teachings, and by which the way was prepared for his church or kingdom. We read as follows:

"These twelve Jesus sent forth, \* \* and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, etc." We read again: "And he sent them to preach the kingdom of God, and to heal the sick; \* \* and they departed, and went through the towns, preaching the gospel, and healing every where." And again: "The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore he said unto them, \* \* Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Jesus himself also healed the sick in many places.

Thus we see that the way was prepared for his church, principally by healing; and, as we have said, the way will be prepared for his church in these last days in the same manner; not only by the sick being healed, but also by other manifestations of the power of God. The healing that is being done to-day, and other spiritual gifts that are being made manifest, is a small work compared to that which will be done when men shall come to Christ and exercise faith in him as the disciples did in the days of old.

Jesus says to all mankind, Repent, and turn from your wicked ways, and "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Yes, rest and happiness that the world knows not of, here in this life, besides the blessing of health, and eternal rest and happiness in the life that is to come.

The honor be to God, in the name of his Son, Jesus Christ. Amen.

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Chicago, 1905.

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